Of the Church · By the Church · For the Church

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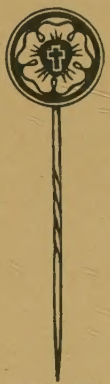

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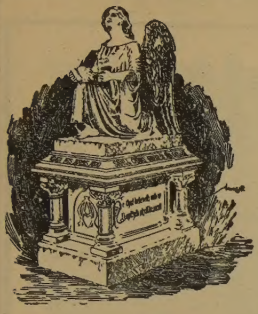

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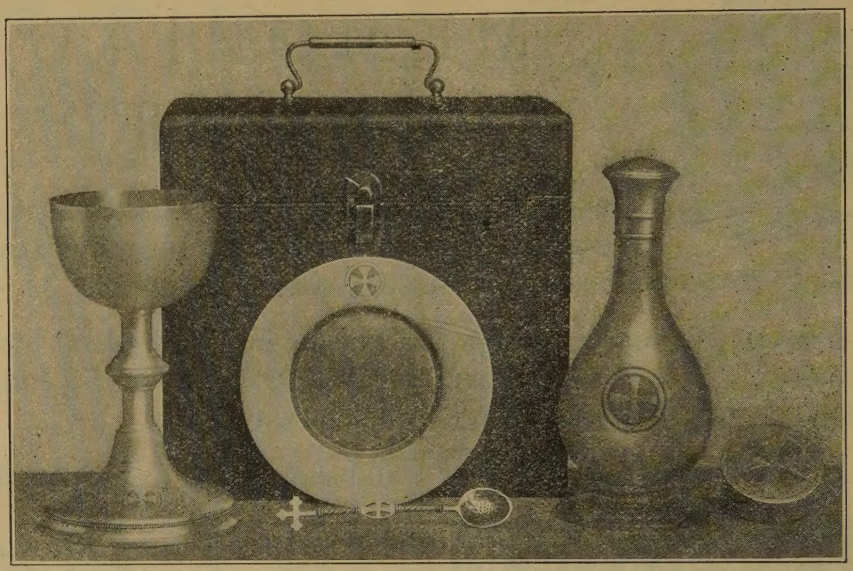

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Of the Church - By the Church - For the Church

Luther League Review

A Search for the Star

A Story of the Christ Child

BY REV. C. E. SPARKS.

GREETINGS, Samuel."

A boy of perhaps sixteen raised his eyes as he heard his name called. A ile lightened up his face as he recognized e man who had spoken to him. "Greet-gs, Rabbi Simon," he responded. "How e things at the palace this morning?" ked the man. The boy's face clouded. ery bad, I fear. The king has been in errible rage all night. Father says that is likely to order the execution of any-e. He expects to lose his position of te keeper any time."

"What is the cause of this fresh out-rst?"

"I believe that it must be on account of e visit of three strangers who came to e palace yesterday. They said they were king the one who had been born King the Jews. They told some strange ngs about having seen a wonderful star the east which was the sign of the birth the Jewish Messiah. They were mounted camels with rich trappings, and evidently were men of importance in the country from whence they came."

"Ah, then, that explains the king's strange summons to us. He sent to the Temple last night demanding that we come to the palace this morning prepared to tell where the Messiah is to be born."

"Do you believe the Messiah really has been born?" asked Samuel eagerly.

"I do not know. We know that the words of the prophets must be fulfilled, and surely these are times when we need the Deliverer that Jehovah has promised to our people, but we can only guess at the time of his birth."

"Surely there must be something," exclaimed Samuel, "or these strangers would not have come so far. Then that star? Do you suppose that anyone else has seen it?"

Rabbi Simon hesitated a moment before answering the boy's eager question. "I have noticed some strange things in the heavens myself recently, but I have never

"GLORY TO GOD IN THE HIGHEST"

thought of connecting them with the coming of the Messiah."

"But, Rabbi Simon, where is the Messiah to be born?"

"That is the very question we discussed so thoroughly last night at the Temple. The Book of the Prophets tells us that it is Bethlehem. That is the answer we are to give the king."

"Then that is what the king will tell these strangers when they return today. I wonder if I, too, might see that wondrous star if I should follow them to Bethlehem?"

"Perhaps, my boy Samuel, you might see the star, but I fear that there are many of us who never shall, for if I mistake not that privilege is only for the pure in heart."

"Oh, if it is only true that the Messiah is really born! That would mean that this wicked old Herod must give place to our true King."

"Be careful, my boy. I fear that your head would not be worth much if some one, by chance, should repeat your words up to this same wicked Herod."

Rabbi Simon went on his way to the palace. The boy Samuel stood watching him for a few minutes, then turned and walked toward the market place. There he found a crowd of excited people. The news of the visit of the three strangers had spread rapidly through all Jerusalem and many were coming to the market place to discuss the event.

"Can it really be true that the long promised King has really been born at last?" one was asking.

"He'll not live long if Herod finds him," replied another. "When he does not hesitate to put his own sons to death, what mercy could one expect him to show to the true King should he get him in his power?"

"You don't really believe that these strangers from the east know anything about our Messiah?" asked still another. "If the King has really been born, surely Jehovah would make it known to our own people instead of Gentiles."

"I believe that it must be true," replied one who had just come in from the country. "A few days ago one of the Bethlehem shepherds was telling me some wonderful things. He said, one night as they were watching their flocks a strange light shone in the heavens and an angel appeared and told them that a Saviour had been born in the village. And sure enough when they went to see for themselves there was a new-born child cradled in a manger."

Samuel was listening eagerly to all that was said. "Do you suppose that the child is still there?" he broke in.

"I am sure that I do not know. I did not see the child myself. I only know what the shepherd told me."

Samuel did not wait to hear more, although the crowd was growing larger and the discussion more excited. He hastened back to the palace, a plan slowly forming in his mind. As he reached the gate his father was just opening it to allow a number of rabbis to depart. Among them was Rabbi Simon, who nodded pleasantly to Samuel.

"Do you think Herod was satisfied with our answer?" one was asking.

"He did not seem to doubt it when we showed him the words of the prophet," answered another.

"It will go hard with the young child if he finds him, unless I read wrongly the expression of his countenance," added a third.

The rabbis passed on, but Samuel continued to meditate upon what he had heard.

"When were the three strangers to come again?" he asked his father.

"About sunset this evening, I believe."

Samuel waited eagerly that evening for the coming of the strangers. He planned to be near, and if possible overhear their interview with the king. This was a difficult task, but he at last worked out a plan to this end. When at last he saw the camels approaching he succeeded in slipping unobserved into the audience chamber and concealing himself behind the heavy draperies.

He had not been in his hiding place long before the king entered and took his seat in his richly ornamented throne. A moment later the door opened and a servant ushered in three strangers clad in flowing oriental robes and wearing the insignia of priesthood. The king regarded them silently and coldly.

"We are here at your command," said one of the strangers in a soft, mellow voice which carried a note of both kindness and strength, "to hear your answer to our question as to where to find the new-born Kings of the Jews." The deep set eyes of the stranger seemed to glow with smouldering fire that compelled submission from even the haughty Herod.

"The wise men of my kingdom tell me that the birthplace of the Messiah according to the sacred writings is the village of Bethlehem. Go now and find him. When you have done so, come at once to me again that I, too, may go and worship him. The distance to Bethlehem is short. Your camels are swift. Not long should it be before you are here again. I shall await you in this room. Go now and hasten."

The strangers bowed respectfully and left the room. No sooner had their footsteps in the hallway become silent than

e king touched the bell on the table; when e servant appeared, he commanded ughly:

"Send Adronicus, the captain of the ıard, at me at once."

Without a word the servant withdrew. a few minutes a heavy step was heard, e door opened and an armor-clad soldier luted the king.

"Adronicus, make ready fifty soldiers ıd be ready to march at a moment's no-ce."

Again the soldier raised his hand in lute and turned away.

Samuel trembled in his hiding place. ere had arisen an unforeseen difficulty. is plan had been to follow the strangers Bethlehem. Here he was in the audi-ce chamber with the king and no way of cape. The king apparently intended to main until the strangers should return. It seemed hours to Samuel as he stood be-nd the draperies scarcely daring to eathe. As he watched the king he saw a ok of suffering come over his face. He ced his hand to his side as though ing to ease his pain. Even the iron will Herod could not conquer the disease ich was slowly but surely sapping his e. He summoned a servant and left the om.

As soon as the sound of the footsteps d away Samuel left his hiding place and stened from the palace. With rapid ride he made his way along the Bethle-m road. It would not take him long to ver the six miles that lay between Jeru-lem and Bethlehem, but he could not ex-ct to overtake the swift camels of the rangers. His most sanguine expectation s that he might intercept them before ey should return to Herod and from them rn where he might find the new-born ng.

As he strode on, many thoughts flashed rough his mind. It must really be true t the promised King had been born. The rangers seemed so confident. Even Herod l not doubt it. How frequently he had ard this very event discussed lately by vout Jews. The whole nation seemed to in expectation of this very thing.

Samuel filled his lungs with the cool night r as he paused for a moment where the ad reached the crest of a low lying hill. e was gazing out toward Bethlehem. ddenly he gave a start. What was at? Low in the southern sky gleamed a range light. At first it seemed to be a rt of nebulous haze. Then it seemed to ntract and glow.

"The star! The star!" he cried. "The ır of the strangers! The star of the new-rn King!" He fell upon his knees and ted his clasped hands toward heaven: "O Jehovah, the Almighty One, I thank Thee that Thou hast been gracious to Thy unworthy servant and permitted me to see the star of our Messiah."

Leaping to his feet he rushed onward with that swinging gait which every Jewish lad had learned. He kept his eyes fixed upon the glowing star. As he neared the village he seemed endowed with almost supernatural strength and endurance. As he drew near, the star seemed to be standing still above a certain house. Then he saw three camels resting quietly by the wayside. He approached the house reverently. The star cast its mellow light about, clothing all things with a peculiar lustre. As he stood before the door he hesitated. Just then the door opened and the three strangers came quietly out.

"Have you seen the King?" asked Samuel in an awed voice.

"Yes, we have seen him," answered one. Then turning to his companions: "Shall we now return to Jerusalem and report to Herod?"

"No, no. Do not do that," exclaimed Samuel, starting forward. "The blood-thirsty tyrant already has his soldiers in waiting to come down and slay our King."

"Is that really true?" eagerly asked another of the strangers.

"Yes, I heard him give the orders to the captain of the guard."

"Brothers, let us abide here for the night and wait for the Most High to reveal His will to us," said the one who had not yet spoken.

"Well said, Gaspar," replied his companion. "Let us seek lodging at the inn."

Samuel now turned toward the door. In response to his gentle rap he was bidden enter. The sweet faced Mother with the child in her arms smiled in answer to his eager question and uncovered the sleeping babe to his view.

"From whence do you come, my lad?" asked the kindly faced man who stood beside her.

"From Jerusalem, from the palace of the king. One reason for my coming is to warn you that Herod is planning death for the child."

"Ah, then my dream was really a message from Jehovah. We must go to Egypt."

"Yes, it must be," answered Samuel. "Do not delay, for the soldiers are even now ready to march upon the bloody errand."

"It is best, then, that we depart at once."

As Samuel stepped out into the night he glanced upward. The star was slowly fading. Lifting his hands toward the waning light: "O star of the new-born King, your task is complete and you may fade. But

(*Continued on page* 33.)

The Saviour of the World

BY REV. SANFORD N. CARPENTER.

THE central doctrine of the Christian Church is salvation. The Church is not a mere ethical culture society or organization for the prosecution of so-called humanitarian works. The work of the Church is to save souls.

Our own Lutheran Church is what is called a Christo-centric Church, that is, its central doctrine is the person and work of Christ. To our Church Jesus Christ is the center of all spiritual life. As is the sun in the solar system, so is Christ among the doctrines of the Word of God. That Christ might be revealed to men the law was given, and even the secrets of the counsels and purposes of the Heavenly Father were revealed to the world.

We need a Saviour to free us from sin. The outward signs of sin are the horrible works of destruction which it brings to pass in the world. The city of Ephesus, where Paul preached so many sermons, is principally a marsh today because of the destructive vices and sins of men. Rome, where he wrote so many of his messages and where he suffered martyrdom for the truth, has been destroyed and rebuilt many times. Most of the cities of old Asia stand over the ruins of older cities which were laid in ruins by the wanton crimes of men. Today, in the bloody fields of Europe, men are busy undoing the work of centuries. The explanation of all this waste of human effort and dreadful ruin is summed up in one word—sin.

When we look into the human heart, we see the workings of the inner cause for the destruction of all the world's best and noblest efforts. "The heart is deceitful above all things, and desperately wicked," says the prophet. This word is God's own picture of the heart of sin turned inside out.

"The consequences of sin," says our Catechism, "are the wrath and displeasure of God, temporal death, and eternal condemnation." "The wages of sin is death," and "The soul that sinneth it shall die," declares the Holy Word. What a dreadful and miserable state of affairs is this! The death of the sinner is not the arbitrary will of God, but it lies in the very nature of God and of things. For, if sin did not bring forth death, then the opposite could not be true, namely, that obedience and righteousness should bring forth life. It must, therefore, be that: "Whatsoever a man soweth, that shall he also reap."

The hopelessness of the sinner without a Saviour is evident. Our Catechism makes it plain: "We cannot deliver ourselves from sin. Left to ourselves, we can only increase our guilt." Sin would shut us out of heaven and from the face of God forever. A man was persuaded to attend a party without making the necessary preparations in matters of dress and cleanliness. The result was that, although he was made perfectly welcome, he spent an evening in misery because all the rest of the company was well dressed and clean. How miserable, indeed, would men be if with their soiled souls they were admitted to the purity and holiness of heaven!

The whole of the human race is under this curse and misery of sin. For "There is none righteous, no, not one." How like the tolling of the clock of doom is the sad refrain of Scripture—"no, not one"!

"The Father sent the Son to be the Saviour of the world" shows us that the Saviour must be the one sent from God. "There is none under heaven given among men."

Evolutionism, which claims that man has the seed and power of salvation within himself, has failed most miserably already. For the forces of natural evolution have wrought throughout the ages to produce the superman, and lo! we find him today "tenfold more the child of hell" than the so-called "cave man" whom he was supposed to replace, using all his wisdom and skill only to ruin, to kill and to destroy. There is no hope of salvation within man. A man would just as well attempt to lift himself to the skies by his boot heels as to try to save himself from his own sin.

We might search for a Redeemer through all the universe, even through heaven among the angels, and we would come no nearer to finding a real Saviour. The Saviour of the world must be the only begotten Son of God in order that He might be able to render a sufficient ransom for the sins of the race. As the Scripture well declares: "That He might be just, and the justifier of them which believeth in Jesus." The Arian heresy, which claimed that our Redeemer might be the first of all creatures, makes of Christ a most excellent hero, but, after all, a mere man. It leaves Him helpless and hopeless in His sin.

This Saviour who came forth from God is the same who ascended and went back to God. And "when He ascended up on high He led captivity captive, and gave gifts unto man." We take comfort, therefore, in the fact that our Saviour is also to be our judge, for "Before Him shall be gathered all nations, and He shall separate them the

e from the other as a shepherd divideth sheep from the goats."

In order to be saved each one must make rist his personal Saviour. We know n as our Saviour, "because He hath given His spirit." "For by grace are ye saved ough faith; and that not of yourselves: s the gift of God." Our precious faith so strong and enduring because it is the rk of God Himself within our hearts rking by His Holy Spirit.

We make Him our possession by writing r own names into the many promises of d which adorn His Word as the stars d the skies of night. "He that beveth on the Son hath everlasting life" is God's own message to me. It is enough to save me from all my sin. "Lord Jesus," says Luther, "Thou hast taken what is mine and given me that which is Thine."

We show that He is ours when we personally confess Him. "We do testify that the Father hath sent the Son." And the Judge of all the earth says: "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven."

The simplest and grandest forms of confessing Christ as Saviour are Christian baptisms, our beautiful rite of confirmation, and the service which we render to Him in His blessed Church.

Lutheran Soldiers' Rooms at Gettysburg

FEW cities have the charm for the American people as the city of Gettysburg. Situated in one of the lleys into which the early settlers flowed ny, many decades ago, it has a natural arm which few cities can equal. That not the reason, however, that Gettysrg lives in the memory of the American ople. Gettysburg marked the decision ether this nation shall be united or ether through its division it should prove mocracy a failure. The many thouds of monuments and markers scattered er the battlefield of Gettysburg show its tense interest to the American nation.

Gettysburg is a sleepy little Pennsylvania tch town of about 5,000 inhabitants, and ttysburg for the past thirty or forty ars has found its great interest in life get the money from tourists that visit e city to the number of over 400,000 a ar. Perhaps Gettysburg would have conued in that pleasant but little exciting cupation to the end of time, but the war me and Gettysburg had its awakening st as the rest of the country has been akened by the duties of a new day.

Last year Uncle Sam put 15,000 soldiers o Gettysburg. On Sundays at times ere were 10,000 visitors visiting the solers, so that there were 25,000 strangers the little city to 5,000 natives. This year ncle Sam is making Gettysburg the traing camp for the men for light and heavy nk service. Already there are over 2,000 en there, and it is rumored that in time ere will be 10,000. They are a special ass of men. All of them have had special aining, mechanical or otherwise; all of em are recruits and have been accepted ly after special examination. There are exceptional number of officers, too; I beve one commissioned officer to every fouren men.

Gettysburg has welcomed the soldiers. The city has practically been turned over to the soldier boys that come there for a short preliminary training before their going to France. It has meant a great task for Gettysburg to provide for that great number of strangers, living a different life from their home life. The Churches especially have been taxed to the limit to meet their obligation.

Gettysburg is a Lutheran center. There is the famous old Pennsylvania College of which Dr. W. A. Granville is the president and from which so many Lutherans have gone out into the world. There also is the Seminary from whose tower during that fatal battle of Gettysburg Robert E. Lee is said to have looked over the battlefield, deciding what to do. And upon the Lutheran Church and the Lutheran people has fallen the greatest obligation to take care of the soldiers in Gettysburg.

The task has been met. Both of the Lutheran churches, the college church and St. James have practically turned over their whole church work to minister to the soldiers. At both churches are social rooms, appropriately fitted out, that are open every day in the week to welcome the soldiers when they are off duty. Mr. Garrety is in charge of the social room at the College church and W. S. Hinman is in charge of the other social room at St. James.

The men make use of the church's hospitality gladly. They come there to read. They come to write letters. They come, too, for a word of cheer. While I was in there two lads came in, both of them college bred. Their home was in Tennessee. One of them had just been vaccinated for the third time and his muscles were sore from the unaccustomed drilling. He said he ought to have stayed in camp, but he felt so lonesome he simply had to come out and

meet some folks in citizens' clothes. He was welcomed and left more satisfied with the world than when he came.

At times the churches arrange socials for the soldiers, at which they meet the Gettysburg people, and thus many friendships are formed and the soldiers are drawn into the homes and social life of the community. The church services, too, a strong drawing center for the soldiers. Hundreds of them attend. At times there was hardly room for the home congregation.

In peace time already Gettysburg has done its part for the military preparedness of the nation. The famous battlefield has been studied by each succeeding West Point class, and I am informed that no West Point student was permitted to graduate until he had seen the Gettysburg battlefield and was able to explain, step for step, the progress of that battle. Then, too, Gettysburg has been a training center for the National Guard for many years. The National Guard of the State of Pennsylvania met there biennially for its encampment and at the many occasions when monuments were dedicated, of which there are so many scattered over the battlefield, the National Guard contingents of the various States were present as well as parts of the Regular Army. Gettysburg has been familiar with the soldier in the past. Gettysburg, however, in this world war is realizing fully what the business of the soldier means.

Through a Washington Cannery

BY MISS RUTH CLAASSEN.

PEOPLE do not fully realize the immense value derived from the community canneries. Their work covers a much larger area than many suppose. Although the canning proper goes on only through the summer and fall months, the cannery runs the whole year around.

Early in the spring the company sends out seeds and begins to make contracts with the various farmers, both as to quality and quantity, so that the superintendent may have some foundation on which to base his work. Just before the harvest boxes are shipped out to these farmers for the purpose of being sent back with the harvested fruit or vegetables.

In one cannery along the Columbia River the season opens with spinach, followed by gooseberries, strawberries, cherries, berries, peas, beans, pumpkins, squash, and pears. Apples close the winter products.

Each kind of fruit and vegetable practically undergoes a different process in the preparation. Let us take a box of Royal Anne cherries just received by express. The box along with many others is put on a three-wheeled truck and weighed by the receiving clerk. It is then taken out to what is known as the preparation room. Here are long tables where the girls stem the cherries and discard all of those which are wholly worthless. Of course all bugs, weeds, and once in a while, wooly worms are given a separate compartment which leads to a fiery death. But the good cherries and clean stems are saved and kept separate. The cherries are then run over what is known as the belt. This is made up of from four to six rubber belts about eighteen inches wide which run parallel with a rectangular machine called the grader. At the ends of these are other belts, one at each end, which run perpendicular with the grader. The cherries are dumped on one end of the first belt just as they come from the preparation tables, and divide by means of half opened partitions going on the parallel belts. About five girls work on each belt and keep both hands continually busy picking out any of the spotted or soft cherries. All of the good cherries are allowed to run on to the other perpendicular belt, and here water is sprinkled over them and they are sent up a belt with small cuplike shelves on it and gently dropped on to a wire screen that moves in a continually jerky motion. The first holes in the screen that the cherries encounter are very small, not much larger than a good sized pea. Those cherries that fall through these holes are designated as "number six," and are looked down upon by all who can. The holes increase by sizes until "number one" hole is reached, which hold a cherry about the size of a quarter. Even then some of the cherries have not fallen heir to the charms of said holes, so these are allowed the privilege of rolling off into an end bin without a screen. These are called "specials." Underneath this screen are circular bins which have a sliding door. When the door of "number two" bin is opened only "number two" cherries come out. These are loaded into boxes and wheeled to the canning tables. Each table taking care of only one size of cherries. Here they are dumped into large bins with small holes in the bottom, which rest in a long tank of water composing the surface of the table. These bins are then hooked up out of the water to the shelf above, after the cherries have been thoroughly washed. Then the

nners" set to work. The cans in which cherries are placed are all marked according to the size and kind of cherries. For tance, Royal Anne cherries of A-1 vari- are placed in cans bearing the stamp XEPH1. "E" stands for the kind of cher- s, and "1" for the size. The cans must weighed correctly before they go on a y of either twelve, fifteen, or twenty of kind to the cook room.

n the cook room the cans are placed on belt and carried to a circular machine ere each one has a sort of pointed hat ced over it for about half a minute. But must know the inside workings of this uliar hat, because from the crown comes syrup, it being connected with one of a ies of pipes which contain the liquids d for the various fruits and vegetables, hot water, salt water, or syrups. From e the can passes into a large steamer, ere it is steamed for ten minutes. It is dually pushed on to another circular ma- ne, which puts a lid on it, and it is then dy for the cooker, where it stays about ive minutes. It is then cooled in a large k and is sent to the warehouse.

The stems taken off at the preparation le are sent back to the receiving clerk l weighed. They are then dried and over the belt and cleaned, and then le into prussic acid. The refuse is also ghed, so that the clerk knows the exact ght of the product canned in one day's rk.

The spotted cherries taken off at the belt looked over and all hopeless ones are carded, but the bruised and mashed ones canned as "pie," and are sold to res- rants and logging camps. Sometimes order comes in for seedless canned cher- s. These also are canned as "Pie," after ng pitted by a machine, but here not even h insignificant things as pits are wasted. er being weighed and washed they are de into oil.

Berries are graded at the preparation le and are canned after being cleaned not washed. About half of the berries sent straight to the preserving room, ere they are handled in large dishpans, ked with sugar which comes down a chute, oked in immense brass caldrons by elec- city and stirred with a spoon which might ve made a good oar for three men that out to sail in a bowl. The odors that me from this room are particularly ape- ing, especially around lunch hour.

For pumpkins and squash, separate ma- ines take out the seeds, and the apples ve a machine designed for peeling.

After the last of the apples have been ned in the winter and sent to the ware- use, the workers are set to labeling. Each n has, of course, been previously stamped with a rubber stamp, and each girl must know what all of these letters stand for. These are all labeled by nimble fingers and sent out to the purchaser, where they adorn many a store shelf until you or someone else sees fit to purchase and use its wholesome contents.

—♣—

THE FRENCH LUTHERAN CHURCH

The French Lutheran Synod of Paris looms before the minds of our American Lutheran people with unusual interest and nearness just now. It comes with a little note of surprise, however, to the ears of many to hear mentioned "The Lutheran Synod of Paris." Yet this is the organization which is reaching across the sea a brotherly hand by way of introduction to the American brethren in the faith, is telling in an attractive brochure the story of the Synod of Paris in a centennial history issued in 1908 and adding to it an instructive illustrated story of the French Lutheran Church of today. The churches, according to the illustrations, are churchly and commodious, the pastors are evidently an intelligent and efficient body of men, many of whom are rendering distinguished services for their country. Among the membership are French generals and military men who have been decorated for bravery. These good French Lutherans have and support many institutions of mercy, and in addition to cooperating generally in all forms of war relief work have their own military hospitals.

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OUR INDIVIDUAL PART

Some observers think that the most characteristic thing about the American soldiers in France, something which astounds the enemy and excites the admiration of our allies, is the capacity of the American soldiers to do individual thinking and fighting. The German fights successfully only in mass formation, in organized bodies, while every American soldier has an initiative and independence of action which gives him remarkable efficiency in open fighting. They are not senseless cogs, but each is an individual working unit in a great fighting machine.

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I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.—*Charles Stelzle.*

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Duty makes us do things well, but love makes us do them beautifully.—*Phillips Brooks.*

"Service"

BY MISS ADA M. YEAGER.

WERE there ever so many opportunities for service as at the present time? Men are enlisting to serve their country. Men and women are offering their services to aid the work of the Red Cross, to relieve the suffering, and oh! what a field for service in God's vineyard.

We can best serve our fellowman if enlisted in God's service, and by following His command, "Love ye one another." God has given each of us a talent and it is our duty to use this talent in serving Him. We do not have to hunt for the fields ready for service. They are all around us, the Sunday School, Missionary Society, Luther League, and now, when there is so much sorrow and suffering in the world, let us be willing to help carry the Cross, and give our time and ourselves to do God's work. and pray that He may strengthen us, that we will not weary of well doing. Though we may not be called to be ministers of the Gospel, yet as Christians, in our daily life, we can serve our Master and our fellow man. Let the end of the day, though it may have been a day of trials, find us just as willing to render a loving service, to our fellow man and for the cause of Christ, as we were in the early dawn.

The life of Christ was a life of service from beginning to end. There was no thought of Himself, and if we are to follow Him, self-effacement and self-sacrifice will be necessary. We cannot think of just ourselves and love our fellow man as we are commanded. Forget self and love and serve God and we will be remembered, and the deeds we have done on this earth, long after we have been called to our heavenly home.

Let us not forget that man loses himself when he lives for himself alone.

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

HOW GERMANY UTILIZED ENGLAND'S TIN PLATE SCRAP

The extent to which Germany absorbed old tin cans and tin plate from England before the war and some of the processes by which the tin is removable from such material is doubly interesting at present, when we are urged to employ every means possible to save by-products and scrap of all kinds, and when tin itself has reached the highest price in its history.

Before the war a German firm established in several parts of Great Britain large works for cleaning tin cans, recovering the tin and solder, and pressing the clean steel into bales. In this way they shipped a large quantity of good steel to Germany. Ultimately they stopped detinning in England and merely desoldered the scrap and shipped it baled to Germany. Detinning by the chlorine process was cheaper on the Continent, yielding, in addition to the sheet, tin tetrachloride, a valuable product of silk manufacture. Tinned steel plate to the amount of some 150,000 tons, some of which is believed to have been detinned, was exported from England for many years before the war, and thus Germany obtained at small cost a large tonnage of steel and other metals that could have been worked up into marketable products.—*Scientific American.*

THE UNITED CHURCH AND THE LUTHER LEAGUE

At the convention of the United Lutheran Church in America in New York on Monday, November 18th, the following were presented by Hon. E. F. Eilert, chairman of the Executive Committee of the Luther League of America, and on motion were referred to the Executive Board for consideration:

The United Lutheran Church in America at its initial meeting in New York unanimously adopted the following resolution:

Whereas, the Luther League of America was the first movement for the uniting of Lutherans of various synodical bodies into one organization; and whereas, for twenty-eight years it has consistently by its topics, courses of study and general activities trained the youth of our Church in thought and endeavor in the ways of conservative Lutheranism; and whereas, a common organization of the young people's societies of the Church seems to be vital in the work of amalgamation before us, therefore be it

Resolved, That the United Lutheran Church in America indorse the work of the Luther League of America and recommend to the young people's societies of the Church a kindly consideration of its work and its invitation to enter into fellowship with it

Book Reviews

CATECHETICS, OR THEORY AND PRACTISE OF RELIGIOUS INSTRUCTION," by M. Reu, D.D., Professor of Theology at Wartburg Seminary. Cloth, pp. 716, indices. The Wartburg Publishing House, Chicago. Price, $2.50.

This is a stout volume on a very important subject. Professor Reu has been issuing a number of books of great interest to the Church. In this book he has given the Church a very complete compendium on Catechetics. He treats of the historical development of religious instruction, the subject of religious instruction and its bearing on the pupil in his inner life, the aim of the Church in religious instruction, the material instruction, and its distribution over the several educational agencies, the method of religious instruction, and the close of religious instruction. Dr. Reu well says: "A close of religious instruction and training in the sense of perfect, spiritual maturity does not exist here below. While particular forms of the care of souls have come to an end, the general care through the Word and Holy Sacrament is to continue." This is a book that will be very helpful, almost necessary to the pastor who desires to be thorough in his catechetical work.

"THE OPEN BIBLE," by Olaf M. Norlie, Ph.D., Pd.D., S.T.D., Litt.D., assisted by Rev. John N. Andersen. Cloth, pp. 693, tables of chronology, other tables and text index, subject index. Augsburg Publishing House, Minneapolis, Minn.

The foreword is by Rev. O. E. Brandt of Luther Seminary, St. Paul. In the introduction Dr. Norlie makes due acknowledgment in extended lists of writers to whom he acknowledges obligations. The book has fifty-two lessons. It covers the authorship, revelation, inspiration and authority of the Bible, its geography, political history and the various subjects of interest to those studying the Word of God. It is a compact volume. It is adapted to the use of classes. At the end of the lessons are a series of questions. The book is profusely illustrated. It will be of great service to many of our people, and we wish for it a wide circulation.

"AMERICA THE BEAUTIFUL," by R. Nathaniel Dett, head of the Music Department of the Hampton Agricultural Institute. J. Fisher & Bro., New York. 6 cents.

"GOD'S OFFERED HELP," by S. D. Daugherty, D.D., Philadelphia.

This is a very helpful leaflet for readers of the Bible and it deals with passages for the afflicted, the dying, the bereaved, the distressed and the unsaved.

HABERMANN PRAYERS, by Dr. John Habermann; done in English by Emil H. Rausch, editor Lutheran Herald. Cloth; pp. 171. Index. Wartburg Publishing House, Chicago.

These are morning and evening prayers for all days of the week, together with Confessional, Communion and other prayers, and hymns for mornings and evenings and other occasions. This little manual offers the English-speaking Christians one of the treasures of prayer, and was written by one of God's noblemen, who "lived and moved and had his being in the things of the Kingdom of God." He was a famous preacher and a distinguished scholar. Profound as was his knowledge, it is his little prayer book that has endeared him to his fellow Christians. This little manual of devotion is a valuable contribution to the devotional literature of our Church. Many pastors will welcome this little manual.

WARTBURG HYMNAL, edited by O. Hardwig. Cloth; pp. 472. Indexes of Translated Hymns of Tunes, and Alphabetical Index of Tunes and Hymns. Wartburg Publishing House, Chicago.

There is both a word and music edition of the hymnal. To the many congregations who at the present time are introducing English services these Hymn Books will prove very valuable. The translation of Hymn 217, "Forward Still," is by Rev. C. Armand Miller, D. D., a life-long friend of the Luther League. Dr. Alfred Ramsey, well known to our Luther Leaguers, is the translator of four hymns in this book. Hymn 342 is the Luther League Rally Hymn. We are glad to note that this hymn has a place in this book. We suggest that the chorus as given in the "Common Service Book with Hymnal" be used in future editions, and permission is given to the editor of the Wartburg Hymnal to use this revised chorus.

THE SMALL CATECHISM OF DR. MARTIN LUTHER, by Dr. J. M. Reu, Professor at Wartburg Seminary. Cloth; pp. 92. Wartburg Publishing House, Chicago.

This Catechism has English and German text, and is adapted for the use of congregations recently adopting the English language in their services. The translation is by Rev. H. Mueller.

DOCTOR MARTIN LUTHER, by Dr. M. Reu, Professor at Wartburg Theological Seminary, Dubuque, Iowa. Done in English by Emil H. Rausch, editor Lutheran Herald. Ninety-two illustrations; pp. 297. Cloth. Wartburg Publishing House, Chicago.

Dr. Reu has been a prolific writer on Luther subjects. We have reviewed in these columns his "Life of Luther" in German, given to the public during the Quadricentennial of the Reformation. His "Life of Luther" sketched for young people's societies has also been reviewed by us. We welcome this "Life of Dr. Martin Luther" in English. It is designed for the Christian home. The opening chapter, "God Prepares the World for the New Era," is a fitting setting for the life of the great Reformer. We recommend this book to our readers.

OLAVUS PETRI, by Nils Forsander. Cloth; pp. 95. Illustrations. Index. Price, 60 cents. Augustana Book Concern, Rock Island, Ill.

This is a study of the Church reformer of Sweden. Dr. Forsander addresses this book to his former students in the Augustana Theological Seminary. Olavus Petri, the Swedish Reformer, is known as the preacher of the Word of God. The information contained in this little book is drawn from the best of historic sources, and it goes forth as a memorial of the four hundredth anniversary of the conferring of the degree of Master of Arts upon Olavus Petri at Wittenberg. Dr. Forsander has this to say: "The peoples of northern Europe, protesting against tyranny and falsehood, and striving for freedom and truth, recognized in the bold but sensitive and conscientious Martin Luther their God-given leader and teacher and the Reformer of the Church. The Evangelical Lutheran Church of Sweden, which is not an annex to the Prussian Evangelical Union, but a sister Church of genuine and faithful Lutheran Churches, also has its racial characteristics as part of the true Church, namely, the heroic and earnest churchmanship already conspicuous in the first and foremost of Sweden's Church reformers, Olavus Petri. Him, therefore, we have every reason to recall to memory, to study, and to hold in high esteem." The book will receive a welcome reading in the Church.

INSTITUTIONAL INNER MISSIONS, by Rev. V. J. Tengwald. Paper; pp. 46; 25 cents. Augustana Book Concern, Rock Island, Ill.

The tremendous growth of inner mission activities on the American continent is simply marvelous. With hopeful expectancy we may look for still greater developments of this agency in an "awakening era." This pamphlet is a discussion of the Inner Mission activities of the Lutheran Church in America by a former superintendent of the Chicago Lutheran Inner Mission, now pastor in the Augustana Synod. It closes with a discussion of the Inner Mission problems in times of war, and after the war.

MY FLAG. A patriotic song by J. H. Hartenberger. Music by Herm. M. Hahn. For sale by Concordia Publishing House, St. Louis, Mo. Price, 25 cents.

Not the insipid, ephemeral stuff of which every day now brings one or a dozen new specimens, but a real song of real patriotism, set to real music.

THE LUTHERANS OF NEW YORK, by George U. Wenner, D. D. L. H. D. Pp. 160. Illustrations. Appendix; Index. Cloth, $1.25, postage paid. The Petersfield Press, 319 East Nineteenth St., New York City.

This book is dedicated by the author to the Lutherans of New York in the Twentieth Century, with the message, "May you bring forth fruit and may your fruit remain." The busy pastor of Christ Church, in a part of New York requiring constant shepherding, Dr. Wenner has told the story and the problems of the Lutheran Church in the metropolis as no other pastor in that great city could. Dr. Wenner has the scholarship and the historic instinct for this kind of work, and for years he has been giving attention to this subject. The book is divided into two parts: "Their Story," and "Their Problems." Under "Their Story" the years from 1648 to 1918 are taken up and treated consecutively. Under "Their Problems," Synods, language, membership, religious education, lapsed Lutherans, and statistics are considered. Not the least interesting part of the book is the story told in pictures, and the appendix with its abundant information on a variety of subjects. The Bibliography will be a surprise to many, and will bear out the statement in the "Apology," "Lutherans are not foreigners in New York . . . The story of our Church runs parallel with that of the city. . . . New York is a cosmopolitan city. Lutherans are a cosmopolitan Church." The letterpress is excellent. The size of the book makes it convenient to handle, and its reading is fascinating as a novel.

SCRIPTURE TEXT CALENDAR for 1919 is being issued by the Wartburg Publishing House, Chicago. The Calendar is furnished in English, Swedish, Norwegian, and German text, and makes an ideal Christmas remembrance for the pastor to give his congregation.

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FIREMEN HELP HOME DEMONSTRATION AGENT SELL MILK

Three successful milk depots have been established at fire stations in New Haven, Conn., by the city home demonstration agent of the Department of Agriculture and the State Agricultural College. The fire stations make clean, central places, where plenty of volunteer help is available for handling the milk. Bottled skim milk from two large dairies outside the city is sold at five cents a quart. The stations are open during the noon hour, with two women volunteers on duty at each to superintend the sales. Children stop for the milk on their way home from school. The firemen cooperate in every way. They take full charge of setting up the temporary counters and lifting the heavy crates of bottles, as well as of keeping the children in line and helping with the sales.

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FRENCH SUGAR STOCKS LOWEST IN HISTORY

Stocks of sugar in Paris on May 31, 1918, were about half what they were on the same date in 1917. The total amount of sugar in France is lower than ever before, even in war times. This condition, reported by the United States Food Administration, emphasizes the imperative need for sugar conservation in this country, in order that the present French ration of 1½ pounds of sugar per person per month may be maintained.

A SOLDIER'S LETTER FROM FRANCE

France, May —, 1918.

DEAR E——:

Received your letter a week ago and was very glad to hear from you. It has a good effect on our spirits when we hear from folks at home and to know you are backing us to the limit. Your letter was readdressed four times before reaching me and as it was in a group that was nearly three months overdue, you can see why I have been so long in replying. I have been away from my company a great part of my six months here and being more or less of a transient there rested the difficulty in receiving my mail.

Now that spring has established itself as a reality, this country is a fair land. The fields are gaily adorned with wild flowers, many that are well known among us at home. The dreary muddy days of the fall and winter have made this a welcome change. From the heights of this ancient Gallic town the small red-roofed villages nuried in the ever darkening green and dotting the landscape here and there, present a very pretty picture, and all are connected by white ribbonlike roads; and excellent roads they are, too, the heritage of the old Romans.

As far as the doings at the front are concerned our letters must leave much to be desired, due to the regulations of the censor. The front is a very unhealthy place to be, as the Boche has very good material and it is going to take our every effort to annihilate him.

It pleased me to hear you are interesting yourself in the Red Cross. The soldiers here who have traveled any think highly of the Red Cross women here. These are the women who are tending the canteens at railway stations and other points where, after traveling all night or since early morning, some kindly person with a cheery word and human smile gives sustenance to us men. I have not found it necessary as yet to know the nurses, but the canteen workers are wonderful. I have run into those of the English Red Cross more than our own, but there are many of the latter here, too. But the kind of women who are spending a great part of the year away from their native land are of a superior noble type, and their sweet faces, all of them, bespeak goodness and culture. And when we know the best of our women folk are giving their time to assist their male folk, we are going to fight to the limit. Remember, the strength of the soldier lies in his mates back home for which he is fighting—when they continue with increased effort, so does he fight more famously, and when his sister slackens, he falls. And be the last to cry for peace. At present it should be furthest from our minds. And soon, when the Hun will pray for it, let us decide the issue.

If you women of America could only realize the immensity of what the women of Belgium and France have had to endure in the matter of debasement you would never allow us to quit till every last barbarian was crucified. As for myself, I am fine and dandy. Since leaving the transport last fall I have enjoyed good health.

Hoping you are well, Cordially,

R. L. C.

FOOD FISH FROM THE GULF FOR MISSISSIPPI VALLEY CONSUMERS

Two hundred thousand pounds of fine fish have been supplied to housewives in Nashville, Louisville, and Indianapolis through the co-operation of the United States Department of Agriculture, the United States Bureau of Fisheries, and the United States Food Administration. Regular weekly shipments of carload lots are being made to these three inland cities from points on the Gulf of Mexico in order to encourage the use of less meat by an increased consumption of fish. An agent of the Department of Agriculture is working with the Railroad Administration in handling the transportation, and the distribution is under the direction of State and city food administrators in co-operation with the Bureau of Fisheries.

Ten carload lots aggregating more than 200,000 pounds have already been distributed in this way. Each dealer notifies the local food administrator how many pounds he will need for his trade and he is supplied with his share immediately upon the arrival of a car. Circulars are distributed calling the housewives' attention to the fish, and telling how best to cook them. Sea mullet, sea catfish, sheepshead, trout and hardtail are some of the varieties that have found favor with the women. Plans are now being completed to ship fish from the North Carolina coast to Pittsburgh.

Not your money this time, Mr. American Citizen, but your name. If you believe in the work that the American Red Cross is doing—if you believe in nursing the sick, in educating the blind, in building homes for the homeless, sign up during the American Red Cross Christmas Roll Call Drive. Make the American Red Cross one hundred per cent. American, by making America one hundred per cent. Red Cross.

Rev. Luther M. Kuhns, Editor, Omaha, Nebraska; with W. C. Stoever, Litt.D., Philadelphia, Pa.; J. M. Reynolds, Valatie, N. Y.; I. S. Runyon, New York, N. Y.; A. T. Michler, Philadelphia, Pa., *as special associates, and the co-operation of the Literature Committee of the Luther League of America.* Send all articles, communications and news items that concern the Editorial Department to the Editor, Rev. Luther M. Kuhns, 440 Paxton Block, Omaha, Nebraska.

Luther League Review

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Editorial

CHRISTMAS GREETINGS

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

To the Christian at this season of the year this thought is ever before him. Today it should be the thought of the entire world.

After four years of fierce struggle between the great nations, when human sacrifices of millions have been recorded, and there has been untold destruction of property and severe suffering amongst all people, we are now once more to enjoy the blessedness of peace. We should therefore all arise to thank God for His goodness and praise Him for His wonderful works.

Let us worship and praise Him with greater zeal, devotion and enthusiasm during this Christmastide.

THE BOY'S CLAIM

A dream of Luther Leaguers has "come true." After we had worked a while in the Luther League with men of other synods we used to question: "Why can't we do other kinds of Church work with these men as well as that in the Luther League?"

But when we ventured to state the question we were told that we would do better not to strive for the unattainable, but to be content with what we had. "Organic union" was impossible in our day. We had better not try for it.

So we didn't try for it. We even disclaimed any purpose to try for it, and our disclaimer was an honest one. We hoped and expected that some day it would come, but we were convinced that its coming would be after our day had passed. And so we put aside for the present any and all idea of working for it, but we all kept on working together as before.

After a while something happened—"a bolt out of the blue"—the union DID come.

This gives us hope that other things, too, may come. Now that parts of our Church are united, we are in a position to do more effective work in some respects. There are some things that sadly need doing—some things our Church must do. It cannot afford to leave them undone. Here is one of them. It is another dream, but it's one we can talk about because it's practical, perfectly feasible, and does not lead into any serious differences of opinion except, perhaps, as to just how it is to be done.

This dream is that we are going to take real care of the boy in the Lutheran Church—the real live boy between thirteen and eighteen—the fellow who is really religious but who has a way all his own of expressing his religion and who is living in an age that has rushed him past the habit of doing what dad says just because dad says so, even about going to church. Dad has found a new way to get this youngster to do about everything else he wants him to do, but he hasn't yet found an up-to-date way of getting him to go to church and of learning religion. Anyway, dad's idea of what the Church ought to do for him doesn't just fit his notion—it don't "take" with him. So dad has given up the job as a "bad job"—can't coax, bribe or drive son to go to church and do anything in the church. What next? Anything at all to be done? Or is the case hopeless?

Here's our dream. Somehow the Church is going to take a hand in the game. It is going to find a way to please and satisfy that boy with religion. A few local churches have found it, have satisfied him and are keeping him busy and happy in the Church. The rest will, too, soon. May our dream come true!

THE BOY MAKES THE MAN

The poet says: "The child is father of the man." Examples borrowed from modern biography show the importance of cultivating the mind and disciplining the heart of youth. A secular paper contains the following excellent thought:

Agricultural Adviser Longmire in Grundy county reports that one farmer credits his son in high school with having guaranteed his supply of good seed corn. Last fall the boy insisted on selecting seed from the field when his father thought the time should be spent at something else. This corn was well cared for and tested and was badly needed. Thus once again is called to mind the old remark, "The boy is father of the man."

It is sometimes worth while to remind fathers and mothers that the boys are growing right along, and that in some respects they are likely to have clearer ideas than are some of us grown-ups. Their minds are not yet cluttered up with too much of the affairs of the world to interfere with clear thinking. It is the eternal miracle that the boy who yesterday was a toddling baby is tomorrow a broad-shouldered, two-fisted man, taking care of himself, making his own place in the world. Take another look at your boy. He will be a man before you know it.

A noble, generous, truthful manhood is the fruitage of proper youthful training. How incumbent it is upon both parents and teachers to watch every movement of the young and to train them up to habits of thought, devotion and manly rectitude. Gentle but vigilant eyes are necessary, and careful guidance without overstrictness, but with all needful firmness are required to accomplish this object. Wise maxims and inspiring examples brought together may teach the youth the dignity of work, the value of perseverance, the excellence of truthfulness, the pleasures of knowledge and the uplifting benefits of prayer and Bible study.

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A JUST AND LASTING PEACE

The essential principles that must underlie peace, as stated by President Wilson, should be constantly kept in mind. They show the greatness and unselfishness and justice of America's war aims. Briefly they are:

(1) The final settlement of this war must be based upon essential justice and each particular case so adjusted as will most likely bring a permanent peace.

(2) Peoples and provinces are not to be bartered about as if they were mere chattels and pawns in a game.

(3) Every territorial settlement must be made in the interest of and for the benefit of the populations concerned and not by way of compromising claims of rival states.

(4) National aspirations must be accorded all the satisfaction possible, without introducing new or perpetuating old elements of discord.

KANSAS ADMINISTRATION GIVES TIMELY AID TO THRASHERS

Farmers with wheat fields along the Walnut River are praising the Federal Food Administration for Kansas today because it has made it possible for C. R. Wallace, a thrasherman, to get an engine with which to operate his separator and thrash their grain.

Wallace had been thrashing with a borrowed traction engine. The owner of the engine needed it for plowing, and without an engine Wallace's machine stood idle.

As much of the wheat was in shock in the bottoms, farmers were afraid a rain might cause the river to rise and flood the grain, so they persuaded Wallace to go to the Food Administration and appeal for help.

A. R. Brasted, executive secretary for the Food Administration, learned that two adjoining townships jointly owned a traction engine, which ordinarily was used for road work, but which was idle.

"It's no use to try to get that one," said the thrasherman. "They can't lend it, because it is public property and the law doesn't make a provision for renting it to private parties."

Brasted phoned to the township board chairman and they readily agreed to rent the engine.

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The American Red Cross is taking care of your boy as you would take care of him if you could follow him across the sea. Not every one can be a nurse or a soldier—not every one can contribute large sums of money for the maintenance of soldiers and nurses, but every American can stand behind these people to the extent of membership in the American Red Cross. Enlist now in the Red Cross Christmas Roll Call.

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If you're American, become a member of the American Red Cross. The two should be synonymous. This, we hope, is victory year, but long after peace has been declared the work of the American Red Cross must go on. The American Red Cross Christmas Roll Call Drive is intended to enlist the heart of every American in that work.

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If you believe in justice, in mercy, in taking care of little children and the aged—if you believe in standing behind our fighting men with every bit of moral courage as well as financial help, then you belong in the army of the American Red Cross—there's no age limit and no physical examination to pass. Enlist now during the American Red Cross Christmas Roll Call Drive.

PRACTICAL PATRIOTISM

Patriotism of the proper kind is demonstrated in the manner in which the heads of large industrial organizations are supporting the Government in its war work. There are still, of course, a few persons who are either too selfish or too ignorant of the fundamentals of economics to give that support so much needed by the Government in this grave crisis.

An evidence of practical patriotism is found in the indorsement by the National Association of Manufacturers of the action of the War Industries Board in announcing that it would discourage all new undertakings not essential to and not contributing either directly or indirectly toward winning the war, which involve the utilization of labor, materials, and capital.

The entire country will realize soon that if we allow the Government to spend our savings and to use our labor and materials as it sees best, there will be not less business but more business throughout the country, and it will be the business of a kind that will win the war. If we confine our buying only to the things we need, the Government will have more money, labor, and materials with which to fight and win the war.

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PLAN NOW

Now is the time. Plans should be made for the work of the year. Committees of State, District and Local Leagues should meet when the fall work of the Church opens to arrange their campaign for a year of aggressive work in their respective spheres of activity. Plans should be presented. Plans should be discussed. Wise and broad plans should be considered and put into operation. These plans should enlist the hearty support of the entire membership of the League and also secure the co-operation of the Church in making these plans successful. The participation of each Leaguer in the work of the local societies should be sought. Everything reasonable should be done to accomplish this and to interest the entire Church in the work of the League. The plans should have the purpose of serving the Church at those points most needing help. They should seek to stimulate Christian activity and give impetus to the service the Church will undoubtedly be called upon to render.

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THE LEAGUER AT THE FRONT

The Luther Leaguer at the Front has been the subject of resolutions in District, State and National Conventions. These resolutions have asked that through prayers, gifts, literature and correspondence, the Leaguers at home keep in close touch with our boys in the nation's service, whether in the army, the navy, the aviation service or any other service for their country. Recently there came to our attention a letter from a soldier on the field of battle across the ocean, in which he stated that one thing that he greatly missed was the meetings of the Luther League. This was an appreciation of the League. This should remind every Luther Leaguer that the way to make the resolutions adopted at the conventions mean what they say to the boys at the Front is for the delegates to the conventions and the officers of the Leagues to see that they are put into practical effect by the individual societies. These resolutions are good. To give them life, and to impart meaning to them, it should be some one's business in each local League to see that they are put into practice and that they are kept prominently before the League. This is the way to give force and effect to convention resolutions.

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THE ARMY DOCTOR

Among the men who have answered the call of their country, one class is deserving of more than passing attention; it is the army doctor. A layman has this to say about the doctors:

> Prominent among the men who are doing great work for their country are the army doctors. One-fifth of the physicians have enrolled and will go to the front. These men are making a splendid patriotic offering. They are largely young and middle aged men who have their professional career still to make. They must give up their patients, who will seek other physicians. Often they leave their families but poorly provided for.
>
> In France men are dying for lack of quick attention. The operations have to be performed very hurriedly by men who are almost ready to drop from overwork and the strain of the frightful sight. More doctors would mean that greater care could be given to operations. The wounded men could have attention more promptly, and more of them would recover.
>
> The army physicians will acquire an operating skill that would not come in many years at home. This appeals to the love of scientific investigation. In the long run the doctor who makes the immediate sacrifice of his prospects may find that it has given him a great professional skill which was worth the effort.
>
> All the doctors known to us would like to go, but the majority are kept at home for family considerations, advancing age, or other good reasons. Those who can break loose are envied by the men who have to stay at home.

No one comes into closer relation with us than the doctor. His relation to his patients is confidential. Whatever aids the doctor in his knowledge and skill is to our advantage. We are glad that many physicians who are members of the Lutheran Church are among the army doctors, and the Church has a deep interest in their advancement and welfare.

WAR MAKES NORWAY FEEL THE HIGH COST OF LIVING

The Norwegian Storting or Parliament has recently been considering the question laid before it by the Royal Department of Provisions, of granting the sum of $2,448,900,000, to be included in the budget for the fiscal year of 1918-19, which shall be used for giving relief to poor people suffering because of the high cost of living in Norway.

The money is to be used for the following purposes: Appropriation for war-time flour, herring, and fish, including fish mixed with the bread and margarine; the installation of drying plants for potatoes, etc.; appropriations for public kitchens; and a sum to be placed at the disposal of the Provisions Department for emergency purposes.

SOUTH DAKOTA SAYS, "SMASH SUGAR BOWL"

The South Dakota Food Administration has issued the following:

Why are the people of the United States asked to limit themselves to 2 pounds of sugar per person per month for household use?

In order that the people of England may have 2 pounds per person per month.

The people of France 1½ pounds per person per month.

The people of Italy 1 pound per person per month.

Those amounts are not guaranteed by the Allied governments, but are the maximum amounts that will be furnished if supplies can be obtained.

The British are not complaining.

The French are not grumbling.

The Italians grin and go without.

IOWA URGES TIGHT FENCES AS AID TO CONSERVATION

One Iowa railroad paid out $20,000 in the fiscal year just closed for stock killed on the right of way and at crossings, and a number of claims are still pending. Food Administrator Deems is urging greater care in the upkeep of fences along the thirty or more railroads with trackage in Iowa.

The Food Administration takes the view that this is a totally useless sacrifice of good food, because the stock can only get on rights of way through defective fences, and can only be killed at crossings when allowed to graze on roadways without herding. The railroad companies claim that their fences are kept up and stock killed on rights of way get there across cattle guards after escaping from farmers' inclosures. But the result and the cause are the same: Bad fences—dead cattle.

AMERICANS IN FRANCE AND AMERICANS AT HOME

In speaking of the American soldiers in France, Premier Clemenceau said in the French House of Deputies:

"The French generals tell me the victory was peculiarly American in its conception and execution. I am much impressed with the magnificent discipline, daring, and bravery of the American troops."

David Lloyd-George, Prime Minister of England, in speaking of our soldiers, said:

"We know that when they appear in the battle line they fight in a way worthy of the great traditions of their great country. This is in itself a source of support, sustenance, and encouragement to all those who with anxious hearts are watching the conflict going on in France."

The English and French Prime Ministers have only expressed the opinion of the world of the Americans in France. Our soldiers' part in the great drive against the Germans is worthy of our great nation.

GRADING UNGRADABLE POTATOES

Farmers in New Jersey who grow the American Giant potato were relieved recently by the Food Administration of the necessity of grading this variety as No. 1 and No. 2, as great difficulty was anticipated because of the peculiar shape of this potato. They were permitted to mix the two grades and label them "U. S. Grades No. 1 and No. 2 Mixed." However, since the marketing of this variety has commenced the producers have found that it is practicable to separate the grades, and nearly all growers are now doing so.

Reports from a number of the principal potato sections in New Jersey show that practically all potatoes shipped have been graded separately as No. 1 and No. 2. The chief of the New Jersey Bureau of Markets in a letter to the Food Administration says that the Monmouth County Farmers' Exchange in shipping 25 cars or so a day has so far shipped nothing but U. S. Grade No. 1 and U. S. Grade No. 2 in separate cars.

This experience with the potato grading rules is not surprising, however. The sudden demand for a new method of handling a commodity to take the place of a practice of long standing has often met with the statement that it can not be done. Since the war we have been driven to adopt many new things that looked impossible at first. Now one of our regular jobs is doing the impossible things, such as grading ungradable potatoes.

The General Secretary's Letter

DEAR FRIENDS:

The second week of November, 1918, will go down in history as the most momentous in the history of the world. The 10th, Luther's birthday; the 11th, the signing of the armistice; the 14th, the opening of the United Lutheran Church in America.

How I wish that you all could have been in New York during that week and mingled with the Lutheran hosts who came from Canada and the Gulf, from Boston and Vancouver, to inaugurate the greatest event in the history of the Lutheran Church in America.

The ball was started rolling on Monday night with a banquet by the Federal Council of Brotherhoods in the Waldorf-Astoria Hotel. Secretary of War Baker, who was to have been the principal speaker, was detained in Washington by the turn in the tide of affairs. He had an able second, however, in the person of Congressman Fess, who gave a very illuminating address on the future policy of the Government.

On Tuesday there was an all-day convention of the Brotherhood. On Wednesday and Thursday the three General Bodies about to merge met separately and simultaneously to finish their business.

On Thursday evening the United Church opened with the Holy Communion. Beautiful Holy Trinity Church was packed to the doors, the presidents of the three bodies with the presidents of the district synods occupied the chancel. These, arrayed in the conventional black robes, gave the church a cathedral atmosphere. Upon the white marble altar the silver communion vessels shone brilliantly. Far above, from the organ loft, floated the music of magnificent organ and choristers.

Rev. Dr. H. E. Jacobs preached a powerful sermon from Heb. 12:1-2. Those of us who have been privileged to know the good doctor for a number of years were forced to remind ourselves that he is "renewing his youth like the eagle." Not so much from a physical standpoint as for his breadth of vision and comprehension of the times. Just one quotation from the sermon: "Old things must pass away that things may become anew."

In spite of the crowd and the number of administrants, this was the most dignified communion service that I have ever witnessed and I have witnessed many. It was a never-to-be-forgotten service.

Friday, Saturday and Monday business sessions of the United Church were held in Engineers' Hall.

On Sunday mass meetings were held in New York, Brooklyn and Jersey City which taxed the capacity of the opera houses.

Our good Luther League friend, Dr. Knubel, was elected the president; Dr. Scherer, the president of the United Synod in the South, was elected secretary, and our staunch layman, Mr. E. Clarence Miller, was elected treasurer. The two former offices are salaried and the incumbents will give their entire time to the work. A headquarters will be established.

Nothing could have been more beautifully harmonious than this convention; not a ripple disturbed the surface of the placid stream which led us to the undertaking of great things for God and our Church.

One of the items of chief interest to Luther Leaguers is the following resolution, which was adopted and referred to the Executive Board of the United Church:

"Whereas, the Luther League of America was the first movement for the uniting of Lutherans of various synodical bodies into one organization, and

"Whereas, for twenty-eight years it has consistently by its topics, courses of study and general activities trained the youth of our Church in thought and endeavor in the ways of conservative Lutheranism, and

"Whereas, this co-operation has helped to pave the way for the United Lutheran Church in America, and

"Whereas, a common organization of the young people's societies of the Church seems to be vital in the work of amalgamation before us, therefore be it

"Resolved, that the United Lutheran Church in America endorse the work of the Luther League of America and recommend to the young people's societies of the Church a kindly consideration of its work and its invitation to enter into fellowship with it."

The United Church has thus placed its stamp of approval upon the Luther League of America.

Space forbids me to treat the meeting at length. I ask every Leaguer, however, to read the convention issue of the official organ of his synod and become acquainted with the onward march of his Church.

I can best sum up the convention in these words: "The meeting was marked by an independence of thought, a unanimity of spirit and a determination of purpose."

That for which the Luther League has striven is a fact. The United Lutheran Church is launched. Sail on, thou grand and glorious ship, until all who name the name of Luther plant their feet upon thy decks!

"Our hearts and prayers are all with thee,
Our faith triumphant o'er our fears,
Are all with thee! Are all with thee!"

HARRY HODGES,
General Secretary.

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—Rev. G. U. Wenner, D.D., L.H.D., celebrated his fiftieth anniversary as pastor of Christ Church, New York City, in October. The Council of Christ Church invited the friends of Dr. Wenner to a reception in commemoration of the fiftieth anniversary of the congregation and of the ordination of its founder on Monday evening, October 21. The dinner of the Lutheran Society of New York, on October 23, was in honor of Dr. Wenner. The LUTHER LEAGUE REVIEW extends its congratulations to this distinguished minister and faithful pastor of our church.

PHILADELPHIA

—Rev. Charles L. Fry, D.D., celebrated his sixtieth birthday, October 21, 1918. Dr. Fry says he is glad to have lived to have seen the merger year. The Philadelphia *Inquirer* congratulated Dr. Fry on the anniversary of his natal day, and presented the picture of Dr. Fry to the readers of that paper.

SALEM

—Dr. G. H. Randall, for five years professor of history and economics at Roanoke College, has been appointed historian of the statistical department of the United States Shipping Board. Prof. Charles R. Brown, Ph.D., recently professor in Carnegie Institute, at Pittsburgh, and Grove City College, Grove City, Pa., has been chosen to succeed Dr. Crandall.

Prof. J. E. Boethius, A.M., will have charge of the department of modern languages in Roanoke College.

NEWBERRY

—The Newberry County (South Carolina) Medical Society has given special expression in a published testimonial to the valuable patriotic services rendered by one of our Lutheran laymen, Dr. J. M. Kibler, as the medical member of the local exemption board.

—Dr. George B. Cromer has accepted the position of instructor and lecturer on war aims at Newberry College. This announcement will be hailed with delight by the friends of the college, and the people of the State will congratulate the students of Newberry College on their rare good fortune in having the opportunity to take this course under one of the biggest and best equipped men in South Carolina.

—Dr. Julius D. Dreher, Consul at Colon, Panama, together with Mrs. Dreher, will spend some time in visiting his old home at Selwood, near Irmo, S. C., and other relatives while on leave of absence.

SPRINGFIELD

—Dr. L. S. Keyser, of Hanna Divinity School, Springfield, Ohio, delivered the address at the opening of the Western Theological Seminary, Atchison, Kan., on October 2. He also gave the address at the joint meeting of the Y. M. and Y. W. C. Associations of Midland College on Tuesday evening.

MIDDLETON

—A member of the Lutheran Church at Middleton, Ohio, shows the right spirit in distributing his excess profits, his record for the year showing that he gave $1,300 divided in amounts of $100, $400 and $800 to benevolence objects of the Joint Synod of Ohio.

CHICAGO

—The Rev. S. P. Long, D.D., formerly of Mansfield, Ohio, has taken charge of the Wicker Park pastorate of Chicago, Ill.

Dr. Long's coming to Chicago was looked forward to, not only by the local congregation which had called him, but by our churches in Chicago, with a great deal of interest. There were those who have never doubted that it was through the Providence of God that Dr. Long was called. Others, while happy that he responded to the call, may not have been so confident of what could be done. Be that as it may, Dr. Long has come. He has been regularly installed as pastor of the congregation and he has taken hold of the work in the spirit of confident determination and with prayer to God for his blessings.

The installation service took place on Sunday morning, September 29, 1918, in the presence of a house filled to capacity. The president of the synod, the Rev. W. J. Seiberling, delivered the charge to the pastor, and by special request on the part of the church council, supported by Dr. Long, the retiring pastor, Rev. A. C. Anda, delivered the charge to the congregation. On Friday evening, October 4, a reception was tendered to Dr. Long and family at which, in addition to the membership of the congregation, a large number of the Chicago pastors and seminary professors, with their wives, were present. Short addresses were delivered by a number of the brethren, Dr. Yarger speaking for the General Synod, Dr. Kraus for the seminary, the Rev. Mr. J. A. Lease for the Chicago Synod, Mr. Charles Severinghaus for the congregation, Mr. Charles Nielsen for the Sunday school, Mr. J. P. Hoveland from the viewpoint of an outsider, Rev. A. C. Anda and Dr. S. P. Long. The program was in charge of the chairman of the evening, Mr. Otto Schulz, who assured Dr. Long that the people were ready to follow his leadership. The spirit of confident hope and joyful anticipation was very manifest.

The following Sunday, when Dr. Long preached his introductory sermon, he made it clear that he had come to Chicago in response to what he believed to be a divine call and while hoping to spend the rest of his active work in this congregation he would remain as long as God made it clear to him that he wanted him

(*Continued on page* 25.)

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SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

—The fall convention of the District Luther League of Brooklyn and Long Island was held at the Church of the Messiah, Russell street, Brooklyn, November 2. The following three Junior Leagues were admitted into membership: The Girls Luther League of Holy Trinity, Middle Village; the Boys Luther League of Holy Trinity, Middle Village; St. Andrew's Junior Luther League.

Officers were elected as follows: President, Rev. H. S. Miller; recording secretary, Miss Marie E. Hachtmann; corresponding secretary, Miss Anna Brunjes; treasurer, Miss Carrie Niebling.

The convention enjoyed an excellent address by the Rev. A .J. Traver, of New York, on "The Field of the Local League," in which the Inner Mission work was especially emphasized.

At the evening session a timely and inspiring address was delivered by the Rev. O. C. Mees on "What the Present Generation Will Mean to the Lutheran Church of the Future." The banner for attendance was awarded to St. Mark's Luther League of Jamaica, which had 60 per cent. of their members present.

—Sunday evening, November 10, a patriotic Luther celebration was held in Grace Luther League, North Tonawanda. Rev. Herman F. Miller, of Buffalo, was the speaker. An offering of $10.25 was taken which was given to New York State Luther League to help pay the debt to the Luther League of America.

On Tuesday evening, December 3, at the annual meeting, the following officers were elected: President, William H. Meisner; vice-president, Mildred Ackerman; recording secretary, Howard Eberhard; financial secretary, Marian Strassel; treasurer, Theodore Gobedpenny.

—St. Matthew's Luther League, Oswego, has a service flag with seventeen stars, and is a live and active League.

PENNSYLVANIA

—The forty-ninth semi-annual convention of the District Luther League of Berks County was held in the new Zion's Lutheran Church, Womelsdorf, Rev. H. Kidd, pastor. The theme of the convention was "The Luther League Society." Addresses were delivered as follows: "Should Every Lutheran Congregation Have a Luther League?" Rev. A. M. Weber, Boyertown; "Benefit of Church Auxiliaries—Which Are Most Essential?" Rev. C. M. Myers, Reading; "Are Luther League Rallies Advisable?" Rev. C. Heffner, Mohnton; "Seniors and Juniors," Rev. E. P. Pfatteicher, D.D., Reading; "Present Day Opportunities of the Luther League," Rev. J. Strenge, Lebanon.

The following officers were elected to serve for the ensuing year: Dr. E. W. Mentzer, Reading, president; George Kiehle, Reading, first vice-president; Arthur Neatock, Shillington, second vice-president; Miss Emma N. Fritz, Boyertown, recording secretary; Miss Lillie Geiger, Reading, statistical secretary; Mrs. Mary S. Filbert, Womlesdorf, corresponding secretary; Mr. A. P. Body, Reading, treasurer; Miss Sadie Armstrong, Reading, literature secretary.

PITTSBURGH

—W. J. P. Meng, former vice-president of this district, is getting ready to go "Over There."

—Miss Helen Esther Ruth Oesterling, a member of the executive committee and chairman of the press committee, entered into her eternal rest at her home, 309 Lincoln avenue, Millvale, on October 11, 1918. She was in her twenty-fourth year. Miss Oesterling was well known to Luther Leaguers, having always been very active in Luther League work and having attended many of the Pennsylvania State Luther League conventions, also conventions of the Luther League of America. The district League sincerely mourns her loss and bears testimony to her fine Christian character and the charm of her winning personality.

—L. A. Ullrich, former chairman of the extension committee, is in training at Camp Lee.

—Mr. K. J. F. Wilharm, vice-president of the Luther League of Pennsylvania, passed into his eternal rest on Wednesday, October 30, at his home, 5439 Jackson street, Pittsburgh, after an illness of one week with influenza and pneumonia. He is survived by his wife and one daughter, Katherine. He was thirty years of age. Mr. Wilharm is well known throughout Luther League circles, having served as president of the Pittsburgh district for a number of years, and was a prominent figure at conventions of the Luther League of America and Luther League of Pennsylvania. He was an active church worker, interested in every department of church work. He was also president of the Luther League of Christ Church, Pittsburgh. The district League mourns his loss and bears testimony to his strong Christian character and his great zeal in his service for his master.

DISTRICT OF COLUMBIA

WASHINGTON

—The annual meeting of the Luther League Central was held at Epiphany Lutheran Church, Rev. Charles F. Steck, D.D., pastor. The president showed that during the past year two new fields of activity had been entered into —Inner Mission Work, and a systematic sale of Lutheran literature. The sales at the close of the quarterly meetings have been very gratifying. The president reported that he had spoken seventeen times in behalf of the Luther League, visited all the local organizations, and attended several Lutheran conventions outside of the city. The extension committee made a very interesting report concerning the Lutheran excursion held under the auspices of the Luther League Central of Washington and Baltimore in July, and showed that there was an attendance of fully 2,500 there, and that the day was much enjoyed.

Having heard that the Luther League of America desires to print special literature, it was decided to send at once $25 to the National Treasurer, Mr. Banker, for this purpose. The establishment of a contributor's fund was authorized, which is to consist of $1 annual subscriptions to the amount of at least $50 from loyal and devoted members in the city interested in the Luther League. The treasurer was authorized to purchase a $100 Liberty Bond.

The election of officers resulted as follows: President, Mr. H. Caemmerer, Atonement; vice-president, Miss Barbara Wiegand, St. John's; second vice-president, Mr. Walter Amon, Reformation; recording secretary, Mr. Paul DeHart, Keller Memorial; corresponding secretary, Miss Eleanor Lang, Georgetown Lutheran Church; treasurer, Miss Rose Bright, Luther Place.

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M. P. MÖLLER, Hagerstown, Maryland

The delegates to the national convention of the Luther League of America made their report, covering the main features of the convention. A delegation of at least twenty-five from the Luther League Central of Baltimore was present and their presence was much appreciated.

ILLINOIS

—A Luther League has recently been organized at the First Church, Murphysboro, Rev. Dr. H. F. Mueller, pastor.

—Luther Leaguers who attended the national convention in Chicago in 1908 will learn with regret of the death of Mr. C. C. Eisemann. Mr. Eisemann and family had resided in Omaha since May, 1918. In September he went west on business for his company and was at Helena, Mont., when he was stricken down with influenza. He passed over the Divide into the Great Beyond on Tuesday, October 22, before his wife and child reached him.

Mr. Eisemann was deeply interested in his church and was active in his local congregation. For years he was one of the most active men in the Chicago Luther League. He served as president of that district, and for a number of years was a member of the district executive committee. For three years he was treasurer of the State League. For a long period he was the Illinois representative of the LUTHER LEAGUE REVIEW, and contributed regularly to the columns of the REVIEW. When the convention of the Luther League of America was held in Chicago in 1908, Mr. Eisemann was a member of the famous "flying squadron," whose business was to boost for the convention. Much credit must be given him for the success of that very notable convention.

Wherever Mr. Eisemann went he took deep interest in the work of the League. He was instrumental in bringing the League to the attention of the church in a number of places where his business took him. He will be greatly missed in the councils of the League, where his business ability and intimate acquaintance with the work of the League made his counsel valuable.

To the bereaved family we extend our heartfelt condolence and our prayer is that God may comfort them in this hour of sorrow.

MICHIGAN

—Miss Elfrieda Herzog, an active member of the Luther League of St. Paul's Church, Rev. H. G. Miley, pastor, recently entered the Milwaukee Motherhouse to train for a deaconess. Miss Herzog was a faithful and efficient worker in all departments of the congregation's activities, especially the Sunday school and Luther League. She was also the secretary of the Detroit District League for a number of years. At a farewell reception in her honor on the evening of September 13, she was remembered with a substantial purse from each of the organizations as well as by a large number of individual gifts. St. Paul's regrets to lose the services of Miss Herzog, but rejoices to see her enter a field of larger service where her talents and ability will be consecrated to far greater accomplishments and usefulness.

WISCONSIN

—A soldiers' and sailors' committee has been organized in the First Lutheran Church at Stoughton, Wis. This committee, which consists of five members of the Luther League, will send a monthly letter to the 120 boys from that church now in service, secure others to write to them, and will send suitable reading matter, such as books, magazines and newspapers, to them. To defray expenses of this committee the congregation has placed mite or penny boxes in the vestibules of the church, where contributions can be placed.

An honor roll has also been prepared by this committee, which hangs in the front vestibule of the church. On it is placed the boy's picture, his parents' names, and the date of entering service.

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OUR CHURCHES AND INSTITUTIONS

(*Continued from page* 23.)

to remain; on the other hand, he called upon the congregation to put forth their consecrated efforts to the larger work for which God had opened a door to him and to them and that unless they would respond to their God-given opportunity they could not expect him to feel that God wanted him to remain very long in their midst. Following this service evening services were held from Monday to Friday inclusive and never in the history of Wicker Park Church have the people attended week night services as they did the services during that first week.

—The Irving Park Norwegian English Lutheran Church has unanimously decided to change its name to Park View Lutheran Church.

—Rev. Ira O. Nothstein has taken charge of the Denkmann Memorial Library of Augustana College and Theological Seminary, Rock Island, Ill.

CANADA

—The Evangelical Lutheran Synod of Central Canada sent a special telegraphic message to Premier Borden on the birthday of King George V, affirming the synod's "unfaltering faith in the justice and triumph of the cause for which the empire is fighting" and also pledged itself and its congregations "anew to the support thereof by all its resources, both material and spiritual."

—The tabulation of subscriptions to the Third Liberty Loan by the various congregations of Lutheran Churches in the United States shows that the subscriptions total more than $34,000,000. Illinois leads with subscriptions approximating $6,000,000. Wisconsin following next with well over $3,000,000; Nebraska, Iowa and Ohio each subscribed over $2,000,000, and Pennsylvania, Minnesota, South Dakota, Indiana, Michigan and New York run well over a million. It must not be understood that this $34,000,000 comprises all of the subscriptions made to the Third Liberty Loan by members of the Lutheran Churches. The amounts making up this total were those made by individual members of Lutheran Churches at church meetings or through church congregations. The fourth loan, which has come to be called "The Fighting Loan," began on September 28. The achievements of our army and our navy have fired the nation's heart. The support of the present loan will be the response of the people at home to the deeds of our men abroad. In that response, the members of the Lutheran Church will join with a patriotism and liberality not to be excelled.

—There are 362 deaconesses and probationers connected with the nine Lutheran Deaconess Motherhouses in the United States. In twenty years the number has more than doubled. These women of good deeds are found in eighty-six institutions and other fields of labor, in parish work, hospitals, general and special, caring for epileptics, invalids, aged, children, district nursing, settlement work, women's hospice, city mission work, kindergartens, and foreign mission work. Ten are in China, one in Africa, nine in Madagascar. The largest number, 145, serve in general hospitals.

Luther League Topics

New Year. January 5, 1919.

THE FAMILY ALTAR
(Practical)

Gen. 18:17-21.

HINTS FOR LEADERS.

Hymns 1, 18, 95, 224.

Reading of the Scripture lesson.

Have some one prepared to tell briefly the story of Abraham's life, showing how he makes the right use of the family altar.

Open discussion on topic, guided by the following questions and others which may be asked by members: "Should there be a family altar in each home?" "Why has the custom of holding family prayers been discontinued in so many homes?" "What is the most practical time and manner for such worship?" "Shall we who have never made a practice of family prayers begin now?"

In conducting this discussion try to call on the fathers for their opinions.

Let the leader then sum up concisely the points brought out in the discussion.

Close by the use of Hymns 2 and 3, and closing service as given in the Hymnal.

(Topic reviewed by Rev. R. A. White.)

TOPIC STUDY.

An altar has been defined as a place of offering. The real idea of the altar is a meeting place with God. Here man comes and makes his offering of praise, prayer and thanksgiving, and here God receives the offering.

The first altars were family altars, or often, as with Cain and Abel, individual altars. Gen. 4:3, 4. The altar was built by Noah on going from the ark was of necessity a family altar. Gen. 8:20.

When Abraham came into Canaan, about the first thing he did was to build an altar. Gen. 12:6-8. Wherever the patriarch went he deemed it necessary to build an altar and call on the name of the Lord. This will explain the words in the lesson, "For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." God could bless Abraham, and bring all his rich promises on him and his children, because he did not neglect the household worship.

The family altar does not mean any special piece of furniture, but the habitual observance of worship by the family. The place may be in some particular room, or around the family table.

The Need of the Family Altar. There is nothing more needful than family worship. Every one is exposed to temptation, and needs grace to resist; every one has sinned, and needs forgiveness; every one is subject to sorrow, and needs comfort. The one who neglects the family altar deprives himself of many rich blessings.

The Time. The effect of being irregular and haphazard here is the same as everywhere else. The business man who neglects business principles is likely to fail. The professing Christian who does not follow the same rule cannot be proficient in God's service. It stands to reason that there should be a time for this service, and it should be done at the time appointed.

How Often? This may depend on circumstances. It should be at least once a day—oftener if convenient. The Psalmist chose for himself three times daily. "Evening and morning and at noon will I pray and cry aloud." Ps. 55:17. The Prophet Daniel, the First President of the great Persian empire, was a very busy man. He attended to the affairs of his office with such fidelity that his enemies could find no fault; yet he found time to pray to God three times daily with his windows open toward Jerusalem. Daniel, 6th chapter. Many think they have not time to perform this duty even once a day. Many men, however busy, can find time for worldly pleasures, theaters, entertainments, movies, autoing and the daily papers, but sad to say, they plead lack of time for God and His Word. All must take time to be sick, and to die, and for the judgment; all should take time to prepare for eternity.

The Manner. There is no set formula in the Bible. But like everything else, it will develop into forms and modes. One good way is to observe this duty when gathered around the family table. Here all the family are most likely to be present. The youngest of the family will not be too tired and sleepy to appreciate it. At this time there is tangible evidence of God's goodness, and so more of a sense of responsibility. Thus seated around the family board, a Scripture lesson should be read, prayer offered which may close with the Lord's Prayer, all joining, and a hymn may be sung. Written or extemporaneous prayers may be used as desirable. It is important that a series of lessons arranged for each day in the year be used. Every member of the family should be encouraged to take part and lead.

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW, 318-326 West 39th Street, New York City.

Benefits of the Family Altar. These are many. It is a recognition of God in our daily affairs. It is an invitation to Him to abide in our home. Luke 24:29. It is opening the door that He may come in. Rev. 3:20. It makes Him the "head of the house; the unseen guest at every meal; the silent listener to every conversation."

It puts our minds in a cheerful frame for the duties of the day. Luther said, "To have prayed well was to have studied well." He said that when he had a great deal of work on hand he always took plenty of time for prayer. Cornelius found that a family altar brought angel visits. Acts 10:1-4. A sense of God's presence, a realization of forgiveness and a good conscience are indeed heavenly messengers to those who acknowledge our Lord in daily worship.

QUESTIONS FOR DISCUSSION.

1. Is the family altar on the decline?
2. Why is it so shamefully neglected?
3. How can it be made interesting?
4. How can dullness and monotony be avoided?
5. What efforts can Luther Leaguers make to have it better observed?

First Sunday
after Epiphany. January 12, 1919.

FOREIGN MISSIONS NEED COLLEGE-BRED WORKERS

(Missionary—Foreign)

II Tim. 2:6-25.

HINTS FOR LEADERS.

Hymns 51, 170, 216.

Use the opening and closing service in the Order of Service in either the *Topics* leaflet or the Luther League Hymnal. Select a few hymns that are familiar, appropriate to both Epiphany and Foreign Missions. Use the discussion of the topic given in both the *Topics* and the REVIEW. Arrange to show pictures of the schools and colleges of the Church in the foreign field. Invite a member of the Women's Missionary Society to make a brief address.

(Topic reviewed by Rev. Prof. E. Klotsche, A.M., Ph.D., Martin Luther Seminary, Lincoln, Neb.)

TOPIC STUDY.

Spiritual equipment fundamentally necessary. At first thought it seems that our topic emphasizes especially the intellectual side of a missionary's qualifications and regards as of minor importance that which is spiritual. This, however, is not the case. Piety, zeal and consecration are, indeed, among the first requisite qualifications. It is so fundamentally and absolutely necessary that missionaries should be spiritually equipped for the work that all other preparation counts for little or nothing, if they should be lacking here.

But spiritual equipment is not the only thing essentially necessary. Even in our days many think that personal piety and love to the Saviour and to the souls of men are the only essential requisites for men and women who volunteer for foreign mission work. Undoubtedly cases can be cited where men and women of limited intellectual equipment have made a masterly success in the mission field. These, however, are the exceptions and not the rule. Moreover, a close study of their lives generally shows that any lack in early intellectual opportunities was made good by subsequent application.

In many cases the training for missionary work runs on parallel lines to that for pastoral work at home. Both are parts of one great enterprise. Ministry, whether at home or abroad, is a profession; of course it is more than that; it is a divine calling. As such it presupposes an equipment which no man or body of men can give, but God alone. What He has put into a man by nature and grace, this constitutes his primal credentials. But the calling itself demands the training of the man.

A missionary must be well trained in theology. Hence the foundation of the work of training must be that which forms the main part of the studies of every theological seminary. The aim of the seminary must be like that of other professional schools. Not more urgent is the demand that a physician know his own science or a lawyer his than that a missionary know theology. Without this there is no thorough discharge of ministerial functions.

Theological training, however, presupposes a thorough college education. This holds good in the case of those preparing for the home parish as well as the foreign work. The time has passed for saying that those who cannot obtain work at home are good enough for work abroad. The mission field needs men with mental powers equally disciplined and as fully equipped in knowledge as those who are to be the leaders of Christ's work in this land. We claim the best man for the foreign field.

Other reasons why a missionary should have a thorough scientific training. His success in the field will largely depend upon his ability in using the native language. If he then has already fairly mastered several new languages he will be well prepared for acquiring an additional tongue. If the student, therefore, should make any part of the college course his major, let it be the study of languages, especially the study of classical languages. Aptness in acquiring a new language is a strong point in his favor. Time spent in whetting tools is not spent in vain. Moreover, the missionary is to be a preacher of the gospel. We have

seen already that this in itself calls for the exercise of the highest and best powers, the possession of the deepest and ripest scholarship. But he must also be able and apt to teach men of keen and subtle intellect. He has to bring the message to people to whom it will be undoubtedly hostile. He has to teach—and this is even more difficult—the rude and grossly ignorant. Thrown among a strange people, he will be confronted by many difficult and perplexing problems, such as concern the physical conditions of life, the religious opinions of the great mass of the people, their moral and social state. He will need to be a pedagogue, a philosopher, a statesman, a financier, a diplomat. All these problems can be grasped only by a trained intellect and the work most successfully conducted only by one who is master of every faculty. Therefore,

Missionary training schools should not only maintain, but should elevate still more their standards of scholarship. The foreign mission boards should seek for only those to enter the service whose minds are enriched by close discipline and who are masters of their mental faculties. God's greatest service demands great men and great women enlarged to the limit of their capacities by every reasonable method of intellectual as well as spiritual development. This is a high attainment, but the enthusiastic student sets himself to reach it; and the best preparation for his tasks is to be gained by following conscientiously and diligently the course laid down in the college and theological school.

Some one will remark: "If the intellectual preparation of mission workers presents so many problems, it will have its hands full." True enough it has its hands full. But let us not forget that the missionary is never made, even not in the best training school; he is always in the making. To this end the college and the seminary should encourage lifelong habits of study, which should grow stronger from year to year. *The missionary begins as a student, he ends as a student.* Happy he who does not complete his course of study until he reaches the terminus of his earthly career.

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Second Sunday
after Epiphany. January 19, 1919.

"THE YOUNG PEOPLE'S PART IN GATHERING THE NEW CONGREGATION"

(Missionary—Home)

Ps. 71:17, 148:12, 13.

HINTS FOR LEADERS.

Hymns 46, 211, 213.

Plan this meeting well. Give it a local turn where possible and show where new congregations might be started and how the young people might assist in the work of establishing these new congregations. Try to get the point of view of enlarging the boundaries of our denomination; show how local churches that have been great missionary churches in establishing new congregations in a community, instead of losing, have gained in strength. Numerous instances are available.

Use the opening and closing services as given in the Topics leaflet. Select a number of familiar hymns and arrange, if possible, for some special music. Invite a representative of the Woman's Missionary Society to speak. Get some good business man with a vision of his church to show how progress can be made and how business is expanded. Apply this to the work of the congregation.

Secure a map of your city and point out localities where there are no Lutheran churches and where Lutheran churches might be established with great advantage, especially where there are large numbers of Lutherans without any Lutheran church in that vicinity.

MEDITATION.

David knew his own weakness. Because he knew how he failed, he prayed to God, who had taught him in his youth, to give him the spirit of perservance. He knew the value of not being weary in well doing. The Psalmist exhorted young men and maidens, old men and children, to praise the Lord. God's name is the excellent name, both in heaven and earth. His glory is a glory exceeding that of earth and heaven. It is this spirit of praise to and service for God that David wished the young people of his day to cultivate.

TOPIC STUDY.

The Home Mission opportunity at the door of every congregation is the field that invites the Luther Leaguer. Every young person with energy will want to have a part in and help to establish a new congregation where a church of his faith is needed. It is just the service that will appeal to the ambition of young people.

The canvass of the field is a work in which the young people of any congregation can be enlisted and upon the result of the canvass a judgment may be had as to the wisdom of attempting to start a new church in that particular locality. In many cities and larger towns this work has been successfully undertaken by the young people. In many instances a new church has come into existence because of the work of the young people in that particular district.

The visiting which is necessary to awaken the interest of negligent people can be done by the young people. Children for the Sunday school will be won by the visits of the Leaguers to the homes where

it is desired to start a new church. The better the young people know their church, the more valuable their work in this particular. Young people have the energy to seize the opportunity this kind of missionary work presents.

Frequently new churches are built around a Sunday school. This Sunday school often has been gathered by the young people who have taken a personal interest in this work. They have made calls on the homes in the particular locality and have invited the children to the Sunday school. By their courtesy and attention they have attracted other young people. At critical times their devotion has kept the work going. Remarkable progress has often been made where the young people have thrown themselves heart and soul into the work of the Sunday school as teachers and workers.

The young people can help in the choir, assist in the Junior League and in the kindergarten. They can carry on a Luther League devotional service and instill the principles of loyalty. Good singing is appreciated everywhere and by their musical talent they can add much to the worship and by their spirit of devotion and regular attendance they can create a churchly atmosphere. In many ways the young people of the church with an aggressive spirit and prepared to stand by their church, can aid and assist in the development of new territory and the establishment of new congregations.

QUESTIONS.

Has your town a field for a new church?

What prospect is there to establish a new church and make it a success in that particular field?

What reasons could you give for starting a new church in your community?

What can your Luther League do toward establishing this new church and how much service could they be depended upon to give, should it be decided to start a new church?

How many of your League members live near this field and would have a local and personal interest in a new organization, and be willing to co-operate actively in the new church organization?

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Third Sunday after Epiphany. January 26, 1919.

"THE HOSPICE: WHAT? WHY? WHERE?"

(Missionary—Inner)

Luke 14:12-14.

HINTS FOR LEADERS.

Hymns 45, 158, 27.

Post date, topic and leaders in a conspicuous place some time before meeting.

Ask each one to look up in newspapers, library, synodical reports and other material available pertinent facts and present at meeting.

Assign one person to visit or write to a hospice or similar institution in your locality, Lutheran or non-Lutheran, and get first hand information.

Hymn.

Opening service led by president, and suitable prayer.

Hymn.

Presentation of topic and reading of Scripture lesson by leaders.

Report of person assigned to get in touch with work in your locality.

Items gleaned by members.

Discussion of question: "How can we co-operate with other organizations in our locality in establishing a hospice or keeping up work already begun?"

Closing service.

(Topic reviewed by Rev. Hugo Hamfeldt.)

TOPIC STUDY.

Christian Hospitality. There is nothing wrong in making a feast for one's friends. Jesus and His mother and disciples went to the wedding feast. Our text only warns us that we do not deem it in any way charitable or praiseworthy when we invite our *friends.* Such is only natural and nothing good or christian about it. (Luke 6:32.)

Then we are warned in our text not to invite friends or the rich with the selfish thought in our minds that they are to return favors and gifts "and a recompense made thee"—Christian hospitality is different.

It is shown in order to do good, to render a service acceptable unto God, caused by charity that "seeketh not her own." (Cor. 13:5.) So Christians give to the poor and wait on those of low estate, build and maintain institutions for the sick and the poor, the maimed, the lame and the blind, for orphans and old folks, and—homes for the homeless.

The Hospice. High in the Alps a lonely traveler is beating his way through storm and snow. He is getting weary and weak. The snow is getting higher and higher. He has lost his way, he feels lost himself. Suddenly he hears a bell ringing. He feels new strength and follows the sound. It leads him to a lonely house, where he is received with open arms. They had been ringing the bell and continued to do so in order to warn and to invite those in stormy weather and peril of life and to save them. This house was a hospice. A hospice is a house of refuge and entertainment for travelers on some difficult road or dangerous path—a home where they are treated as guests.

Missionary Work. There are other

(*Continued on page* 34.)

Intermediate and Junior Topics

JANUARY 5.

The Family Altar.

By Rev. Karl L. Reisner.

Scripture Lesson—Gen. 18:17-21.

When we speak of the family altar we do not think of a home built like many castles in Europe, which have their own private chapels under the one roof. Every home, small and poor as well as great and rich, may have its special place and time for worship of God.

The family is God's institution upon which all society stands. The place where the Christian family dwells should be filled with the Spirit of Christ, its constant Guest. Every real Christian home therefore has a family altar or a place where Faith, Love, Gratitude and Prayer is constantly offered to God.

There are two places for the family altar in our homes today. The first place is at table before and after meals, when we thank God for the blessings between meals and then when we show our gratitude for that which he has provided.

We ought to thank God for his love in giving us a Saviour with all the light He brought into the world and of course we will thank God for keeping us safely in work and play and for preserving us strong for both, with food. When we begin to count our blessings in thanksgiving we always end with praise.

The other place for the family altar is the place where we listen to God's voice through His word. Everybody can have or own a Bible and can have their Bible read, even though they are a deaf mute.

The place and time for reading the Bible should be at home where father and mother gather the family in the morning or evening. This is possible in nine out of ten homes even today where we are determined to glorify God above all things else. Let father read one day, mother the next and then the children in the order best suited, from day to day. Prayer, not always long prayer, should accompany the Scripture reading.

Many Christians leave their prayers all to the bed-time and forget to speak to God whenever the need comes up. Pray any time, going to or coming from school or work, in idle hours of waiting or at play and see how full God will make your day.

Love is the bride of faith and every believer in God loves to commune with Him.

Our Scripture tells what God's attitude is to the home with the family altar and how He may come to any one who loves His appearing. God never comes in power to those who do not come to Him as children.

JANUARY 12.

Foreign Missions Need College Bred Workers.

By Rev. Karl L. Reisner.

Scripture Lesson—2 Timothy 2:6-25.

When we know that there are 1,114,000,000 people in the world, including Mohammedans, that need the Gospel of Jesus Christ, we understand better the word "need." These people live in China, Japan, Bhutan, Nepal, India and Ceylon, with Burma and Korea, besides Africa and thousands in South America.

North America is now giving about one half the workers and fully half of the contributions for spreading the Gospel among these people. There are 6,000 missionaries and missionaries' families working at the task which when shared with the world gives us 500,000,000 to evangelize.

These people are not all savages, many possess the finest of heathen civilization. There are many bright minds and intelligent leaders among them.

Those who go among these people must be more intelligent than they, and must be ready to satisfy their bright minds. Christian missionaries are called upon to aid their heathen neighbors in all lines of progress often settling cases at law and even teaching trades. Nearly all the nations have had Christian missionaries as advisors for their rulers.

The Big Program—To carry out the great task of reaching so great a number of people the workers must be thoroughly educated in all they can get in our high schools and colleges. The workers must know where these needy people live and how they live, as well as what they need in order to live well. Geography, economics and politics should be known besides history and philosophy.

Foreign workers should be able to handle money, well, and use the resources furnished them from home, above all there must grow in the years of preparation a desire to serve, and nothing short of a college training can suffice to give all these elements to foreign mission workers.

The Big Men and Women needed to accomplish this task should be students who love men and women for Christ's sake as well as they love knowledge. The college that best trains foreign missionaries is the college that gives the best vision of the world's needs and inspires to service for Christ's sake. Therefore, our workers should try to chose not the largest college physically, but the finest spiritually, where big Christian leaders are, where God's Word is taught and where prayer is common.

Foreign missionary work is a man's job and its field of opportunity is so great we must develop the biggest possible men and women who will never stop growing. Four years at college give the live student in some measure all the experiences of a lifetime and all this is needed for his contacts with men in his carrying forward of the greatest task with the greatest plan for the greatest men and women of the ages, namely, the task, the plan and the men and women of the Kingdom of God.

JANUARY 19.

The Young People's Part in Gathering the New Congregation.

By Rev. Karl L. Reisner.

Scripture Lesson—Psalm 71:17, Psalm 148:12-13.

Our Scripture tells us why the young people should have a part in gathering the new congregation. The part we may take in gathering the new congregation touches our home neighbors, our public schools and our Bible schools.

One point of good neighborliness is being interested in the Church home the newcomers about us may want. Find out in a tactful way whether your neighbors belongs to your Church or to none, then offer to take him with you next Lord's Day. If that neighbor has a good voice, the choir offers an opportunity to get him into it and for the Luther Leaguer there is always a special appeal to the interest of young people.

The public school often offers the best and easiest way to find members for the new congregation. When the grammar school or high school boy or girl have associationed with a group of boys or girls for several years, abundant opportunity is offered to know something of the religious life of that group.

A plan that has helped is the one that found our religious standing of every boy or girl in

grammar school class through two enthusiastic Leaguers who took part in a Christmas program. A primary grade teacher in a large city brought fifty members to Bible school because she noted the names of her pupils and quietly told them where she went to Bible school.

Our Bible schools offer the greatest opportunity for a part in gathering the new congregation. Here we may find a place for every one from the baby on the cradle roll to the grandmother in the home department.

Nothing is more powerful than our own influence in gathering the new congregation whether we are building on old foundations or starting a mission.

Regular attendance and punctuality help make our school a live branch of the Church, while respect and love for our teachers help put the right spirit into all that we do there.

A very real kind of building is our interest in members of the Bible school who are absent. We should not only help gather but help to hold all that are gathered. The young people of any church who are not imbued with the missionary spirit are not alive as Christians.

JANUARY 26.

The Hospice—What—Why—Where.

By Rev. Karl L. Reisner.

Scripture Lesson—Luke 14:12-14.

The name hospice comes from the same root that gives us the words guest and hospitality. Those two words tell us what the work of the hospice is, viz.: to furnish real Christian hospitality to all kinds of guests, but especially to those who want a Christian home.

The hospice idea came from Europe, where the Protestant Church, through its Inner Mission work, established a hospice in every large city in order that a stranger could find a Christian home and friends wherever he went. The Lutheran Church in America with its Inner Mission work in trying to follow the young men and women strangers who work in our large cities, has already established a hospice of some kind in nearly all our larger cities.

A hospice is a home, usually presided over by a house-father and a house-mother, who provide the food and comforts of home and supervise the religious life of the young men or young women who enjoy its hospitality.

The hospice for young men (located at Twentieth and Race streets) in Philadelphia is like a cozy clubhouse where almost a hundred persons have rooms like a college dormitory, and in the same building receive their regular meals provided by the house-father, who leads the family worship at table and at Vespers after supper.

The hospice for young women (located at 330 East North avenue) in Pittsburgh is operated by a house-mother with assistants who care for the girls just as the boys are cared for in their hospice homes.

These homes, like every real home, aim to build men and women four-square, so the spiritual life is there as well as the work of the gymnasiums, athletic teams and other social pleasures.

It is not necessary for our Lutheran Young People to go to New York, or Pittsburgh, or Chicago, and feel very lonely, if they will find our hospices. These homes, like our own Christian homes, will help them find real friends and avoid a great many mistakes and dangers.

When a young Lutheran leaves home for any large city he should take the address of a hospice on the same envelope that should contain a letter of introduction from his pastor. That is the first step in being a missionary for that young Christian, but it will also be another great aid in making our hospices a missionary force they want to be.

The cities of Chicago, New York, Minneapolis, Buffalo, Milwaukee, Philadelphia, St. Louis, Pittsburgh, Denver, Toledo and Columbus, all are represented by hospices. As many as five are located in the city of Chicago.

JUNIOR.

JANUARY 5.

Turning Over New Leaves in Our Missionary Work.

By Miss Brenda Mehllouse.

Scripture Lesson—Praising God for Past Blessings—Imploring for New. Psalm 98.

Leader's Introduction—The New Year is always a time of new beginnings, of looking over our work, and making plans for new.

So in our missionary work it is a good thing sometimes to look over some of the new work which has been begun, and to plan how we can help.

Lesson Told. The United Lutheran Church of America.—Every Lutheran boy and girl should feel proud that the great bodies of our Lutheran Church have decided to unite, and that all belong to the great Lutheran Church of America.

This means a lot of new things in our missionary work—it means we can do so much more for we will be so much stronger. Instead of a number of parts of our Church working separately, there will just be one big body doing one big work.

Japan and India, and Africa and China, and all the other countries will be helped in this way.

Virgin Islands—This is another new leaf on the pages of our missionary history. Through this great war, there has come into our hands the work of keeping up the Church on these islands. They have beautiful churches, there are orphan homes and day nurseries and deaconesses to take charge of these places—we have a fine chance to help these people if we will keep things going.

Breklum Mission—The great war has affected our work in India. It has forced many of the missionaries to leave the field, thus leaving large territories with many people uncared for. The Breklum Mission in the Jeypore district is one of these. Our missionaries in the adjoining districts are trying to take care of this section. But it means double work, double expense; should it not mean for us at home here double prayers and money?

South America—South America is a land where we have been working so short a time, we can still call it new. What it needs most of all is workers. Who will go to preach and teach and take the people what we have but what is forbidden them—*the open Bible.*

Suggestions—Poster. Pictures of these new fields of work, a large calendar with front page (1919) partly turned back—and the topic printed at top, notice of meeting at bottom. Invitation. New Year post cards or January 1 printed on a card below it, "Resolved, That I will go to Junior L. L. on ——, at —— o'clock."

The leader should briefly explain these new fields of work. Assign each one to special members the week before and let them report some facts they have learned. Make an exhibit by collecting pictures of work in these fields and mounting on large sheet of cardboard.

JANUARY 12.

The Second Commandment.

By Miss S. R. Mayberry.

Suggested Scripture Readings—Exodus 19, 20. Matthew 22:37-40. Matthew 26, 27. Romans 10:10.

Suggestions for the Leader—Explain the usefulness and the necessity of this study of portions of the catechism in the Junior Luther League. The catechizing method in the home plus this instruction in the League will give the pastor a good foundation on which to build when he is preparing you for confirmation. Read the introduction to Luther's

Large Catechism to learn what he thinks of this method of teaching boys and girls in the home.

Use a chart cut in the shape of a tablet of stone on which you can write each commandment with its meaning as you study it. Make two columns to represent the two tables.

Lesson—Among the many blessings with which the Creator has endowed human beings is the gift of speech. Speech is an art, and the study of its development a work for scholars. When we think of the mechanism which makes possible vocal expression, the intricate arrangement of the vocal cords, the tongue, the teeth, the lips—who would dare to use these God-given organs for any purpose other than the glory and praise of the Giver of this "good and perfect gift"? Surely God "has glorified Himself in us that we may glorify Him."

We must first understand what it means to take God's name in vain. Unfortunately one need but walk the streets of even the smallest village to hear the name of God defiled. More discouraging is it still to know that the lips of innocent children are sometimes guilty. Doesn't it stir your heart? Do you not feel personally responsible for the remedy of this evil, because you have been taught differently?

Martin Luther's definition of this command is worth quoting, "It is taking God's name in vain if we call upon the Lord God in any way in support of falsehood or wrong of any kind."

God's name stands for all that is holy, pure and good; therefore we can offer Him no greater insult than to use His name to defend a cause or an issue that we know in our hearts is wrong, one which we feel would not meet with God's approval. Would you insult God?

How then, you ask eagerly, did this taking of God's name in vain come about? Surely it did not originate in anything connected with our relation to God. God has never done anything to merit such actions. It has developed, sad to say, out of the affairs of men, their business matters, their possessions, their honor. It is not always intentional, but it *is* desperately wicked.

The lad who in his play uses profane language, or mutters a curse when his side loses, does it thoughtlessly, probably because he represents a home where every compact, every plan is sealed with vile language. What sort of manhood will this boy develop? Profanity will be second nature to him. Have you ever thought to sum up the number of times each day that God's name is taken in vain? And yet our bodies are the temples of His spirit.

JANUARY 19.

The Wise Men from the East.

By Miss P. R. Mayberry.

Scripture Reading—Matthew 2:1-12.

Suggested Readings—"The Other Wise Man," Vandyke. "Neighbors of the Christ Night" (poem), N. A. Smith. "The Three Kings" (poem), Longfellow.

The Lesson—Many different interests centered about the infant Saviour as he lay in the manger at Bethlehem. The angels of Heaven sang Hosannas to the Prince of Peace; the lowly shepherds adored the Little Lord Jesus; the aged Simeon, and Anna, the prophetess, gave their fervent worship. We are going to concentrate upon two very significant features in Christ's infancy: a star, and a group of wise men from the Far East where learning and culture abounded.

Who Were the "Wise Men"?—"Magi," they are often called in the language of the Medes and Babylonians, a word which means "reverend," "respected," and is applied to the learned and priestly class of the ancient Persians.

Why Did They Come to See Jesus?—For two centuries Judea had been a Persian province, and ever since there had been much in common between the two countries. As we know, the Jews were eagerly looking for the Messiah who had been promised. They expected a king who would conquer the world, not a spiritual King like Jesus. The Persians, too, were eagerly expectant; many times, in fact, false rumors would be circulated that a Messiah was at hand, and then the people would go in thousands on long pilgrimages to see him. So it was nothing so extraordinary that, soon after Jesus' birth, strangers from the East came to visit Him.

How Nature Helped—But God saw to it that Nature helped them to find Him, and He caused a brilliant star, which some say reflected the child, to shine in the East as a guide to these men on their camels.

This again does not seem so unusual when we think of the Eastern custom of worshipping the heavens. The air was so clear and pure that the sun was always regarded as the lord of the day, the moon and stars the rulers of night. These ancients developed the science known as astrology which proved that the heavenly bodies, their positions and motions, had an influence upon human life. It mattered much what star was in the Heaven at the birth of a child.

Herod Interferes—Particularly concerned was King Herod, who, though an old man, in the last stages of disease, was not too weak to be jealous, and feared greatly lest this Messiah overpower him. We know how wicked he was, but all our respect for him is lost when we think of the mean trick which he tried to play upon the wise men. Puzzled by their question about the King of the Jews, he called a council of the Jewish priests to search the Scriptures for any prophecy of the place of the Messiah's birth. Reading about Bethlehem, he directed the magi thither with instructions to return with the report, so that Herod too might worship Him. Do you know how Herod wanted to pay homage? Read Matthew 2:16-18. God, in His wisdom, did not permit the magi to return by way of Jerusalem, and He further directed Joseph and Mary to flee to Egypt for safety.

"Yet have I brought a gift the child
May not despise, however small;
For here I lay my heart today
And it is full of love to all.
Take thou the poor, but loyal thing,
My only tribute, Christ, my king."

JANUARY 26.

The Place Where Jesus Grew Up.

By Miss S. R. Mayberry.

Scripture References—Matthew 2:19-23. Luke (whole chapter).

Reference Books—"Life of Christ," Geikie or Dean Farrar. "The Land and the Book," W. M. Thomson. "In Scripture Land," Edward L. Wilson. "Out of Doors in the Holy Land," Vandyke. "The Lost Boy," Vandyke.

The Lesson—It has always seemed a curious fact that in the lives of so many great men in history and literature few facts are available about their childhood. Has God a purpose in permitting these men who are to mean infinitely much in the development of His kingdom to grow up in obscurity? Let us see how this applies to Our Saviour's boyhood.

After the death of Herod, for protection from whom Joseph and Mary had fled into Egypt with their babe, an angel appeared to Joseph, commanding him to take the child and his mother into the land of Israel. Fearing Archelaus, who ruled in Judea in his father's stead, he hesitated to settle there; so, when all things had been performed, according to the law, they came and dwelt in Nazareth of Galilee, that prophecy might be fulfilled, "He shall be called a Nazarene."

Here Christ dwelt for the thirty years previ-

bus to his public ministry. Scripture tells but little of these early years, there being but one public utterance recorded, "Wist ye not that I must be about my Father's business?" Only Matthew and Luke mention this period. Mark and John confine their account to the three and a half years of his active ministry.

We do know that the child grew, and waxed strong, being filled with God's grace. How much the town of our childhood influences our life! The young man who has been reared in the city speaks intelligently of business, trade, lectures and concerts; the rural lad talks of the farm; the mountaineer knows of the forests and the coal, etc. So let us examine Nazareth to see God's purpose in having Jesus spend these important years there.

Nazareth is located in a basin about a mile long, surrounded by high hills from whose summits there is a wonderful view, though the town itself is isolated. No doubt Jesus climbed these hills to breathe the fresh breezes from the distant sea.

Did Jesus love Nature? Let us see. There were rich fields of barley and wheat, green pastures where goats and sheep grazed; there were oranges, pomegranates, fig trees, mulberries and olives—they grew so abundantly that the rabbis said, "The Galileans wade in oil." Pear and apple orchards were hedged in by stalks of prickly pear. The lily, anenome, poppy, and wild geranium dotted the hillsides and o'erspread the meadows. Christ saw and heard linnets, goldfinches, larks, martins, wrens, blackbirds and robins. Need we wonder that he talked about God's care for even a sparrow?

In the gardens grew citron, cabbage, carrots, lettuce, mustard, and peas—and, above all, let us remember the luxuriant vineyards.

The streets were narrow and irregular, often very steep; the houses, built of yellowish limestone, usually two stories high and flat roofed. Here and there was a monastery, or a square, massive church. Towering over all were the tall, dark green cypress trees.

Nazareth was a great center, despite its isolation, located along the caravan route from Egypt to Damascus, a meeting place for many nations. Within sight of the Saviour passed the great religious pilgrimages and the Roman legions. Here he could observe all manner of life, himself being unnoticed. Not far away was Cava, where the first miracle was performed; a little farther was the Mt. of the Beatitudes, where the Sermon on the Mount was preached. That clear, blue expanse glittering to the east, is the Lake of Galilee in the Jordan valley where Jesus taught and preached.

Here lived Jesus as a boy, helping his father, we believe, in the carpenter's shop. Can you imagine Him at the age of twelve, in that first great journey to Jerusalem, eagerly bounding along with the bright-eyed children across Esdraelon, climbing the limestone hills, pausing to rest under a palm or sycamore tree, plucking flowers by the way (for it was in the springtime)—all the while about his Father's business?

—•—

The American Red Cross Christmas Roll Call offers the big opportunity of the war for every human being to identify himself with the strongest force for humanity, mercy and liberty in the world. No one is too young or too old to become a member of the American Red Cross. This isn't a drive for money—but a drive for a united nation. We have a common cause. Membership in the Red Cross proves that we have a united ideal behind it.

A SEARCH FOR THE STAR

(*Continued from page* 7.)

this King shall yet rule the whole world and His Kingdom shall be from everlasting to everlasting. The Lord of Hosts hath spoken it."

With a last flicker the star disappeared and Samuel with joy in his heart set out upon his journey back to Jerusalem.

—•—

Do naught to others which, if done to thee, would cause thee pain; this is the sum of duty.—*Mahabharata.*

—•—

Disappointment should always be taken as a stimulant, and never viewed as a discouragement.—*C. Bronte.*

—•—

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Burke.*

—•—

After all, the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that.—*James Russell Lowell.*

—•—

"He who sows courtesy reaps friendship and he who plants kindness gathers love."

What a thing friendship is—world without end. How it gives the heart and the soul a stir-up!—*Robert Browning.*

—•—

To make the most of dull hours, to make the best of dull people, to like the poor jest better than none, to wear the threadbare coat like a gentleman, to be outvoted with a smile, to hitch your wagon to the old horse if no star is handy—that is wholesome philosophy.—*Bliss Perry.*

—•—

Do It Now.

When you've got a job to do,
Do it now!
If it's one you wish was through,
Do it now!
If you're sure the job's your own,
Just tackle it alone;
Don't hem and haw and groan;
Do it now! —*Selected.*

TELEPHONE LUNCH ROOM

At the Milk street lunch room of the Boston telephone system 2,000 pounds of candy were sold each month in penny purchases made by girl telephone operators after lunch, and this is only one of twelve such lunch rooms throughout the Boston telephone system. When the United States Food Administration asked for conservation in sugar the lunch room manager of the company, E. H. Ansell, called upon operators to save sugar by satisfying the sweet tooth with the following commercial confections, made largely from honey, maple syrup, molasses, and corn syrup: Chocolate covered honey nougatines, molasses chips, maple walnuts, peanuts, old fashioned molasses candy, molasses gems, raspberry jelly, coffee jelly, peanut butter, marshmallow walnuts, toasted marshmallows, cocoanut cakes, and corn cakes.

On two days a week no white bread is served to the 1,800 operators who eat in these telephone lunch rooms, substitutes being golden flour bread, rye bread, rye muffins, oatmeal muffins, bran muffins, and bran doughnuts, with mashed potatoes or rice as a substitute for toast in the service of creamed fish and fried chicken.

Mr. Ansell is a member of the staff of Frank C. Hall, who has charge of food conservation in hotels in New England under the United States Food Administration.

RICE IN ICE CREAM

There really is something new in ice cream. It comes of the freezing of rice and milk as prepared commercially by a company in Portland, Ore. The rice and milk is steam-cooked in sealed cans, and is ready for the table without further preparation, unless the consumer desires it hot. For ice cream, the only thing necessary is to place the milk and rice in the freezer, flavor to suit the taste, and proceed precisely the same as in the ordinary manner. The rice kernels, it will be found, are completely disintegrated by the freezing, and according to reports, the product is delicious.

Before America went into the war, all Europe knew America and American ideals through the work of the American Red Cross. Long after the armies leave the battle fields the work of the American Red Cross will go on—the constructive work of rebuilding for posterity and civilization. Every American should be identified with this work. The American Red Cross Christmas Roll Call Drive gives you a chance to enlist in this constructive army.

LUTHER LEAGUE TOPICS

(*Continued from page* 29.)

strangers and other dangers. Immigrants come to our shores and to our doors. Ask them how lonely and how forsaken they felt and how happy they were when our missionaries met them, helped them in every possible way and led them into their homes, the hospice. There they were welcomed like friends, here they found a homelike atmosphere, comfort, protection and encouragement. Here they were reliably advised and directed and many of the needy and worthy were supported even financially. Many of our foreign born fellow citizens owe their success to the missionary work of our Church through the Homes for Immigrants, our hospices.

City Work. In our large cities are many strangers, young men and girls from Christian homes. They thought these cities to be the centers of education, industry and business, offering means and ways to study, to work and to earn. But these centers are also centers of pleasure, worldliness, sin and vice. The larger the cities, the more tempting and alluring are conditions. Surely the "Broadways" of the large cities are difficult roads and dangerous paths, and more than anywhere else the people here, especially the youth, need the aid and comfort of a home. Hotels and boarding houses are mere business places, and generally not interested in the welfare of their patrons, except to keep their patronage.

Many a stranger has fallen a victim to the snares of the devil, who knows that in the centers of population is his best chance for wholesale destruction. The chief protection and best safeguard against all these temptations and dangers is the home—a Christian home. But how about the strangers—the homeless young men and girls amidst the allurements that have caused the moral downfall and the spiritual ruin of so many, once morally clean and spiritually pure? The seeking and saving love of Christ, who says in our text, "Call the poor" (and who is poorer than the homeless?) and says in regard to strangers that have been given shelter, food and care: "Inasmuch as ye have done it unto one of the least of these my brethren (always including the other sex) ye have done unto me," (Matt. 24:40), such love and spirit has created the hospice.

The first Lutheran hospices in America were built in the year 1900, in Philadelphia and Minneapolis, the last we know of was dedicated the last year in Toledo, Ohio, a home for young ladies. The hospice is an institution of the inner mission. It will be a growing work in America.

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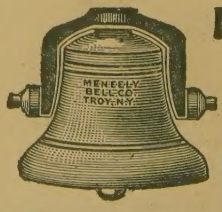

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